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THE NEW DISPENSATION.

A DISTINCT STEP IN THE HISTORY OF THE CHURCH.

THE proposition to which I am to respond assumes that we are living under a new dispensation. This is a somewhat stupendous assumption, and must sound strange to unfamiliar ears, which have neither heard of the fact, nor any reasons for believing so; and the first question that arises will be, "Is it so? and what are the reasons for believing it?" If the fact be so, the reasons for believing it must obviously be more and greater than can be adequately set forth in the allotted space of fifteen minutes. No more can be attempted than a bare statement of some of them. And in this it will appear, that so great a fact in itself constitutes and makes "a distinct step in the history of the Church." But we need at the outset to have clearly in mind what a dispensation is. This can better be understood by a glance at the dispensations that are past than by a definition.

The form in which the subject is presented to us in this proposition assumes that the history of the Church, in a sense, is one history. And it is true. In all time it has been so. There never has been, nor ever can be, a time when the Church entirely ceases to be, on the earth. Though by the gradual departure of men from purity of life, and their consequent perversion and falsification of divine

doctrinal truth, the Church may be brought to the very point of extinction, so that its genuine religious life remains only with a few, yet it is of the Lord's merciful providence that it shall not be extinguished; but by an extraordinary, direct divine interposition then, out of the embers of its departing life there arises, phœnix-like, from its ashes, the beginning of a new Church,—not a continuation of the old, but a continuation from the old.

This connecting link, this smouldering spark of life, the living remnant of a departing Church, is what is meant in the Divine Word by the remnant that was left of Israel, and by the elect, of which the Lord spoke in his prediction of the end of the then new Christian Church when he said, "Except those days should be shortened, there should no flesh be saved; but for the elects' sake those days shall be shortened." (Matt. xxiv. 22.)

The history of the Church is thus, in an important sense, a continuous history; and yet not continuous, but by successive steps. These successive steps are dispensations. In the course of human history, down to the present time, there have been five such, including that upon which we have reason to believe the world is now entered. Of the first two dispensations there is no literal record. Their spiritual history is involved in the internal sense of the early chapters of the Divine book of Genesis. These are the Adamic, and the Noatic dispensations. The next, of which we have literal record, is the Jewish or Mosaic dispensation. After this came the first Christian dispensation, which began with the Lord's advent in the flesh. And now comes the final, new Christian dispensation, which began with the Lord's second advent, not in person, but in the power and glory of his Word,—by the revelation of its internal sense, and the true doctrine of its literal sense. The last two of the dispensations preceding the Lord's personal advent were steps in the downward progress of mankind from their pristine state of innocence,—each revival, in succession, being on a lower plane; the two since his personal

coming are successive steps in the upward progress of the race, to the restoration of its innocence, and the full and perfect realization of the beneficent divine purpose in the creation of man, and of the earth that he dwells upon,—the formation of heaven from the human race, and that the earth should be, to its utmost capacity, the seminary of heaven.

Each of these successive steps, or dispensations, has been marked by a new revelation of divine truth to mankind, adapted to the state and needs of the Church at the time. The first was an internal revelation; for then men were in conscious communion with the angels. The next was the first written Word of God, of which some fragments only are continued to us in the present written Word. Then, for the Jewish dispensation was given, as is well known, the Mosaic and Prophetic Word,—our present Word of the Old Testament. To the first Christian dispensation was given the Divine Word of the New Testament. And now, finally, to this new Christian dispensation is given the revelation of the internal sense of the Word, and the genuine doctrine of the Word.

A word, any word, is nothing but the sign of an idea that is within it, and which it signifies and expresses; and the words of some men have a vastly profounder depth of meaning than the words of other men. Is it rational to believe that a Divine word, when uttered in the language of men, is no more comprehensive than human words?—that word by which the heavens were made, and which "was in the beginning with God, and was God?" Must it not involve a depth and breadth of meaning such as is in the Divine mind, and is of the infinite nature of him who uttered it? Such measure of this inward, Divine significance of the Word as men may receive is now revealed; and this revelation constitutes his second coming—not in person, but in the power and glory of his Word—in the clouds of its heaven, with power and great glory; and the time is coming, slowly coming, when "every eye shall see him."

In this genuine, Divine meaning of the Word, of course,

is the genuine doctrine of the Word. But the essentials of this doctrine are also, here and there, in the letter of the Word. But men departed so far from pure innocence of life, that they lost the power, of themselves, to discern true doctrine in the letter of the Word. That this is so is witnessed by the almost innumerable diverse and discordant doctrines that have been drawn from it,—a very Babel of confused tongues. There was therefore need, that the true doctrine of the letter and of the spirit should be revealed anew out of the Word; and this revelation has now been made, by the Lord himself, through the instrumentality of the man Emanuel Swedenborg. It is not a new Word, but a new revelation of light and doctrine from the Word. A revelation by which its genuine Divine meaning is laid open to men, in its letter and in its spirit,—in such measure to every man as he has capacity to receive; for its depths are infinite, and comprehend all truth, and all true philosophy. For "by the word of God were the heavens made, and all the host of them by the breath of his mouth." (Ps. xxxiii. 6.)

This revelation constitutes the new dispensation. The evidence of it is in its own intrinsic truth and reasonableness, and in its consistency with the letter of the Word in every part, and with all known facts, in science, and in every department of human knowledge; and in the new, and obviously true and important light which it sheds upon every subject of that knowledge. If this be true, there can be no question that so great a fact is a distinct step in the history of the Church. "To the law," then, "and to the testimony. If they speak not according to this Word, there is no light in them." (Is. viii. 20.)

Can it be that so stupendous an event can have taken place, and so few men know and acknowledge it? In the nature of things it would be so. At his first advent the Lord was in person among men, and but few believed it and acknowledged him.

We are now in the cold, gray morning-light of the day that is dawning upon the world, and men think it a wonder-

ful age, and truly. But they know not why it is. It is the light,—but the dim, gray, cold light of the early dawn of a new and brighter dispensation — the crown of all the preceding dispensations — that in its fulness is to exceed in glory and in blessedness all that has gone before. "In that day shall the light of the moon be as the light of the sun; and the light of the sun shall be seven-fold, as the light of seven days." (Is. xxx. 26.)

THE NEW THEOLOGY.

SPEAKING TO REASON WITH THE VOICE OF AUTHORITY.

ONE of the most interesting events recorded in the Book of Acts is the conversion of the eunuch by the preaching of Philip, one of the seven persons appointed to the office of deacon in the primitive church at Jerusalem, and who afterwards preached the Gospel with great success at Samaria. While at this city the angel of the Lord appeared unto him, saying: —

"'Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.' And he arose and went; and, behold, a man of Ethiopia, a eunuch of great authority under Candace, Queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship at the feast, was returning, and sitting in his chariot read Esaias the Prophet. Then the spirit said unto Philip: 'Go near and join thyself to this chariot;' and Philip ran thither to him and heard him read the Prophet Esaias, and said: 'Understandest thou what thou readest?' and he said: 'How can I, except some man should guide me?' and he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this: 'He was led as a sheep to the slaughter; and, like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth.' And the eunuch answered Philip, and said: 'I pray thee of whom speaketh the prophet this? of himself, or of some other man?' Then Philip opened his mouth and began at the same Scripture, and preached

unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said: 'See, here is water; what doth hinder me to be baptized?' And Philip said: 'If thou believest with all thy heart, thou mayest.' And he answered, and said: 'I believe that Jesus Christ is the Son of God.' And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing."—Acts viii. 26-39.

The particular thing to be noticed here, as relating to the present subject, is this: The eunuch was reading from the inspired Word of the Lord; but what he read gave him no light, because he did not understand it. But to the mind of Philip this Scripture was full of light, and every word was of weighty significance. He knew of whom the prophet spoke. He knew that in Jesus Christ all things written in Moses, in the prophets, and in the Psalms had been fulfilled. Hence when Philip explained to the eunuch the Scripture which he read in a dark but teachable frame of mind, and preached unto him Jesus as the Son of God, the words of the prophet then entered the eunuch's mind with light. He saw their meaning, believed on the Lord, was baptized, and went on his way rejoicing in the new light and faith which had come to him in so unexpected and providential a manner.

We see, therefore, that the words of the Lord cannot be understood without doctrine as a guide to the mind. Wherefore the state of the Church in the individual, and in the world at large, is always according to the understanding of the Word, and according to the faith and life thus formed. The Word was given by him who is the light, but we see the light that beams from the Word only so far as we have true doctrine to teach us how the Word is to be understood, and by means of true doctrine all the pages of holy writ shine with heavenly light, and give comfort, joy and strength to him that devoutly readeth.

The voluminous theological writings of Swedenborg come to us as a new revelation of the genuine truths of doctrine from the Lord by means of the Word. When the Jews had made the Word of God, as comprised in the Old Testament of none effect by their traditions, teaching for doctrines the commandments of men, the Lord descended from heaven and came into the world to fulfil the Word, and thus renew and restore it, and give light again to the inhabitants of the earth. "The people that sat in darkness saw great light, and they that sat in the land of the shadow of death, upon them hath the light shined." (Is. ix. 2; MATT. iv. 16.) The Lord, when in the world, foretold that darkness would also arise at the end of the Christian Church, because its members did not know and acknowledge him as the God of heaven and earth, and because they separated faith from charity, making faith alone saving. Hence, lest the genuine understanding of the Word, and thereby the Church should perish, the Lord has now revealed in the writings of Swedenborg the spiritual sense of the Word, and has shown that the Word in that sense, and from this in the natural sense, treats of himself alone and of the Church. The Lord has also made known many other things by which the light of the truth from the Word, that was well-nigh extinguished, might be restored to men.

The process of time in the Christian Church is foretold in many passages of the Apocalypse, and is also meant by these words of the Lord: "Immediately after the tribulation of these days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall they see the Son of Man coming in the clouds of heaven with power and great glory." (MATT. xxiv. 29-30). Love, faith, and the knowledges of goodness and truth, are the spiritual sun, moon, and stars that give light in the Church, and rule over the day and night, to divide between the light and the darkness. When these are extinguished, then the Lord is to come as the Son of Man in the clouds,

with power and great glory. The people said to the Lord, "Who is this Son of Man?" Jesus said unto them, "Yet a little while is the light with you; walk while ye have light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." (JOHN xii. 34-36). The Lord is to come again as the Son of Man, because he is to come as the light from the Word, the source of all wisdom to angels and men. Hence in his last published work, entitled "The True Christian Religion, containing the universal theology of the New Church, foretold by the Lord in DAN. vii. 13-14, and in REV. xxi. 1-2, by Emanuel Swedenborg, servant of the Lord Jesus Christ," Swedenborg says: —

"The second coming of the Lord is not in person, but is in the Word, which is from him, and is himself. The second coming of the Lord takes place by means of a man, before whom he manifested himself, and whom he has filled with his Spirit to teach the doctrines of the New Church through him from the Word. That the Lord might be constantly present, he has revealed to me the spiritual sense of his Word, in which Divine truth is in its light, and in this light he is continually present. His presence in the Word comes only by means of the spiritual sense; through the light of this he passes into the shade, in which the sense of the letter is, comparatively, as it is with the light of the sun in the day-time, passing through an interposing cloud. The sense of the letter of the Word is as a cloud, the spiritual sense is as the glory, and the Lord himself is the sun from which the light comes."—T. C. R., nos. 776-79-80.

In the theological system unfolded in the writings of Swedenborg, whom the Lord filled with his Spirit, to teach from him by means of the Word, the doctrines of the New Church signified by the New Jerusalem in Revelation, there has been given to the man of the Church that which will guide him to a true and spiritual understanding of the Word, and of the Christian religion. The new theology is, therefore, in the best sense rational. It appeals directly to man's

reason, and with the authority of Divine truth from the Word. Therefore, Swedenborg says again: —

"The church established by the Lord by the Apostles, has at this day (A. D. 1771) become so fully consummated, that scarcely any remains of it are left; and this has come to pass because they have divided the Divine Trinity into three persons, each one of them being God and Lord, whereby a sort of frenzy has gone forth into the whole of theology, and thus into the Church, which, from the Lord's name is called Christian. Since the idea of God, with all conception of him, has thus been torn to pieces, I propose to treat in their order, of God the Creator, of the Lord the Redeemer, and of the Holy Spirit the Operator, and lastly the Divine Trinity, to the end that that which is torn to pieces may again be made whole; which is effected while the reason of man is convinced, from the Word and the light thence proceeding, that there is a Divine Trinity, and that it is in the Lord God the Saviour Jesus Christ, as the soul, the body, and the proceeding in man."—T. C. R., n. 4.

What now can be more desirable than this? Light from the Word flowing into the mind of man and convincing the reason. This is the effect of the new theology, whenever and wherever received. Thus have we fulfilled these words of the Lord: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the spirit of truth, is come he will guide you into all truth. He shall glorify me, for he shall receive of mine, and shall shew it unto you." (John xvi. 12, 14.) The revealed Word of sacred Scripture is truth; "Sanctify them through thy truth; thy Word is truth." The spirit of truth is the Word understood in its spiritual sense, which "convinces the world of sin, of righteousness, and of judgment."

One of the translators of the "True Christian Religion" has given an epitome of that work, which will show how rational the new theology is. "God is love and wisdom; therefore he is coincident with what we conceive of as the greatest, the inmost, the highest, the best, consequently the first of all things. The Lord Jesus Christ is that love and wisdom, clothed with a humanity which they have glorified.

The Holy Spirit is that love and wisdom going forth and operating, communicating themselves as the light and life of all souls, for souls are their primary receptacles. Redemption and its orderly sequences, reformation and regeneration, are this constant operation becoming effective in man's life and character. The sacred Scripture is the verbal expression of love and wisdom through seers, prophets, and evangelists. Creation is but a lower manifestation of the same principles, and is, therefore, everywhere correspondent to them. Baptism and the Holy Supper are their symbols in the Christian Church. Charity and faith are their best image in man." Truly, "Jerusalem is builded as a city that is compact together."

Finally, as all the doctrines of the New Church have been given, that man may understand the Word when he reads it, it logically follows that those doctrines constantly appeal to the reason, and actually form the rational mind. Hence, of all men everywhere, the New Church only asks that they read the writings of Swedenborg on the simple basis of being a new revelation from the Lord Jesus Christ by means of the Word. To those already convinced that this is so, we can only say, "'He that hath an ear let him hear what the spirit saith unto the churches,'— signifies that they who understand ought to obey what the Divine truth from the Word teaches those who are to be of the New Church, which is the New Jerusalem."

THE NEW CHURCH IN ITS RELATIONS TO SCIENCE.

Says Prof. Goldwin Smith in a recent magazine article: —

"On the progress of science we may count; and this is so important as to make us feel that humanity altogether has struck into the right path. Yet if we shut our ears for a moment to the pæans which are being sung over telegraphs and telephones, we

become conscious that while science has been making miraculous strides, the masses have not yet made strides equally miraculous, either in character or in happiness."

The tendency of the age is to the secularizing of all knowledge and all aims. Religion, as far as it involves the idea of a supernatural law and a revealed system of truth, is to give place to a system of morals based upon the industrial arts and the science of social living. No stronger proof need be desired of the teaching of the New Church that we are come to the end of the world, than that in the highest places in Christendom people speak in a kind of awe and veneration of men who clearly and frankly make it their aim in science to prove the sufficiency of nature without God, and the sufficiency of social science for the data of ethics without a revelation.

The strides made in natural science have indeed been so stupendous that were there no corresponding new worlds of spiritual truth opened to our knowledge at this day, the preponderance of physical studies and interests would be so great that the spiritual exercise of the human reason would almost be at a standstill. But it is a noticeable part of Divine prophecy that at the time when the stars of heaven shall have fallen to the earth, at that very time a new glory shall be seen coming in the clouds. The vast accumulation of sensuous and physical knowledges has not come about without a Divine purpose behind it. God has a use for these heaps of dust atoms, even though the fact-gatherers think to bury deep in them the fallen stars, so that men shall not look up any more. Still there is a glory coming from above which shall find its reflection in every little shining facet, and make the whole earth blaze again with its confession of a Divine Creator.

To the orthodox religionists of to-day science is indeed an uncomfortable intruder. Tolerated as a body servant, it cannot be endured as a spiritual adviser, and is accordingly shown the door. Outside it begins naturally enough to throw stones at the windows. But what the continued

advance of science may become as a housemate of the secular or mechanical system of morals remains to be seen, and some dim outlines of the prospective substitute for religion are not reassuring. May not this new Prometheus yet become a fearful, monstrous power, which even the gods of science may tremble to look at?

The physical, or at most the industrial, sciences are looked to by the scientist for the future redemption of society. Everything is justifiable that advances physical knowledge, seems to be an accepted law of the new religion, and the reason given is that this tends to relieve man's body of pain, or to increase the amount of physical pleasure in the world; in the same way the industrial arts are elevated above the intellectual sciences because they tend to relieve man of the necessity of bodily labor, or at least to allow a greater number of men to live without labor, while at the same time the remainder who do labor are reduced as far as possible to the level of unintelligent machines. If we may call the second commandment of the new religion of science to live without labor, then we can see how the progress of industrial arts will assuredly promote the new virtues into which our morality is to be evolved. In fact we may say that we have already some uncomfortable knowledge of that new virtue as we come in contact with it in some of the industries which concern our every-day wants.

But what will society become when entirely regenerated, — the less cunning or shall we say the less virtuous? At all events the weakest will go down to drive the machines, while the virtuous, or the richer, or the stronger, now in so vast a predominance as to embrace all the race (barring the merest remnant of the servile class necessary for the mechanical uses, which like dregs only serve to clarify the wine), will devote themselves to what — well, shall we say it at last? — to the promotion of the industrial arts as the highest and last, yea, the religious and true aim of man. Surely it will not do at that high stage of regeneration to change signals, and begin now to talk of such things as natural,

moral, and spiritual culture — that is, as separate from the steam-engine and the electric light. If the industrial art or the bettering of our bodily condition is the highest good, if the man is the best reformer of society who relieves his fellow-men of the most labor or the most pain, then what virtuous employment is left when all labor is performed by the utilized forces of nature and all men live luxuriously? Even now some of our modern improvements seem almost too much improved, or at least we do not seem to have grown up to such a plane of humanity as to truly enjoy some of the great facilities science has afforded us to-day; we are not sure that we are either happier or better with them than our fathers were without them; but what shall we think of that kind of humanity which, having perfected man's bodily existence on earth, having no belief in a spiritual world and no expectation of living after the body dies, can only find its moral incentive in inventing new and more exquisite conditions of bodily existence and cultivating in society a more exquisite sense of these sublimated delights, and finding in all natural science ever new and deeper confirmations of this survival of the physically best as the true revelation and the true religion.

It may be urged that utilitarian morals do not aim to the diminishing of industries, but to their increase, and that in a proper "division of labor" lies a highway to the reformation of society. But this again seems to be an assumption that while it sounds well, does not stand the light of either history or common experience. Goldwin Smith instances not only the familiar domestic examples of the way industry promotes industry, as the plumber's happy way of making work for the carpenters, and the servant girl's thoughtful destruction of crockery to encourage that useful and ornamental manufacture; but what is more significant, he calls to the witness stand the Chinese nation, which, for industry and the division of labor, has been an example for centuries before our modern civilization had dawned; and yet the answer this nation gives as to the effect on the morals or

the happiness of the race, of this religion of industrial science is not a cheering one.

Again, we are aware that Herbert Spencer, in his anxious search for a new basis of ethics, asks whether the moral ideas and sentiments may not be certain modes of feeling and thinking caused naturally in men by experience of the conditions of happiness, and whether the authority of such moral ideas will not be just as peremptory in man as would be that of supernaturally-caused modes of thinking and feeling, which tend to make men fulfil the conditions of happiness? (*Art. Contemporary Review*, March, 1882.) This when reduced to scientific phrase and stripped of its semi-religious sanctimony means, I suppose, that not only man, but the savage, the ape, the mollusk, the moner, the atom had always for their highest ideal and highest law of conduct certain conditions of happiness already experienced; that is, our moral law lies always in what is behind and below us in the order of life, and not what is beyond and above us. Man's highest motive to do right is the accumulation of happy experiences of savage and ape in repeating the former happy experiences of mollusk, moner, and atom. Not only is it backward and downward, but it is essentially dustward that all this morality looks for its laws.

And here we may fitly recall the simple but great words — great because simple and true — of a poet whom all the world loved, and who will speak to the hearts of the world for generations to come: —

> "Dust thou art; to dust returnest,
> Was not spoken of the soul."

And so in whatever fine words this religion of industrial art may air itself, and whatever pious tears it may shed, its soul, for all its highest and noblest incentives, must go back to the body and some old savage or atomic pleasure or pain after all, and its highest worship, when analyzed faithfully and fearlessly, turns out to be the worship of matter and of nothing beyond.

Is there, then, no higher use of science than the industrial use? Or, in other words, is there no higher use than the promotion of the happiness or excellence of a bodily life, meaning a life that begins and ends with the earthly body, and which is only a certain coincidence of material atoms and their appropriate forces?

We answer that there is such higher use for science, and we call it its human in place of its mechanical use. It is its use to the human soul as an immortal creature, and as one above and distinct from matter, and as moved by forces entirely distinct from any physical or mechanical force. It is its use, in one word, and that the word spoken by the New Church,— its use to the rational; and this, be it borne in mind, means something worldwidely different from the repetition of past conditions of happiness. The water may love to run down hill for aught we know, and the cow find a high degree of satisfaction in chewing her cud, but they will neither of them learn the multiplication table by doing so, even if they wait a thousand æons. By a soul therefore we mean something different from the atom and its force, and different from all the constructions of many atoms and their forces and conditions. And the use of science for the soul can only be seen and can only be experienced by those who acknowledge the being of a soul in this its own distinct and elevated plane of being.

The service which science renders the soul is, the New Church declares, in furnishing and cultivating the rational, and through the rational the spiritual, plane of the mind. In a lower sense, and one which we have already considered, science furnishes and cultivates the body: this is its industrial use; but its service to the rational part of man is its educational use; and finally, its service to the spiritual plane is its highest or religious use. The educational use of science is like the use of all form to its substance and all matter to spirit. Scientific facts are not truths, but the vessels of truth; they are the shell which may have good or bad meat within. The rational principle is what, under

Divine influence, makes all scientific knowledge subservient to the spiritual or inner man, and puts sound meat in the shell, — first by enabling man to think, that is to analyze, reflect upon and draw conclusions from mere isolated facts; second, to apply these thoughts or conclusions to useful living, to the benefit first, of his own body as his chief instrument of use; then to the perfecting of his mind as the agent of a higher use; then to the communication of good to others.

The rational makes a man capable of thus using his mind, his body, and all knowledge derived through the senses for these higher purposes; but whether a man do so or not depends upon the still interior motive of his will. If he be in the acknowledgment of the Lord and a desire to shun evils of life as sins against God, his applying science to mental and bodily uses will be done from genuine love of use, and his whole natural mind will thus be made to serve the spiritual, and the rational will be the instrument or medium of this. Thus science, in furnishing material of thought and reflection for the rational, will also be enabling man to live a more essentially rational life; and by its myriads of facts will be furnishing illustration and corroboration of spiritual or revealed truth to the believing soul.

The sciences themselves become thus capable of a threefold distinction, namely, into strictly natural sciences as far as applied to industrial arts, and which serve the bodily wants and thus form the basis of the mind; the civil and moral sciences, which have to do with man's relation to his fellow man in society; and the spiritual sciences, or those truths which relate to things of heaven and the Church,—in general, the good of love and the truth of faith. A man does not become rational by merely knowing these several orders of truth, but by living according to them, or by loving them from a spiritual affection,— which is to love what is just and good and true because they are just and good and true. A man can live these very principles also from a bodily affection,— which is to love them for the sake of self,

or reputation, or honor, or gain. So far as a man loves truths from such bodily affection, he does not become rational, for he does not then love the principles themselves, but himself. [*See* H. H., 468.] The reason then becomes itself unsound. [*See* D. L. W., 23.] What, then, shall we say of a science whose frankly-avowed purpose is to reason God out of science, or to show that all physics and ethics are as intelligible, as truthful, and as useful without the recognition and worship of a supreme intelligence and love as with it?

Again, any science is useful so far as it answers useful questions, and a science is useful to the soul as far as it answers the soul's questions. But what questions can a science answer which knows, and professes to know, effects and effects only? Truly, many useful questions in the arts and their application, for these are only the arrangement and adjustment of effects; but these sciences which thus keep up a busy race around and around the foot of the hill of human intelligence never rise to a higher plane, but rather deepen the level of this well-worn footpath.

What shall we conclude therefore of the use of any system of science based on the denial of any affection above that of the body, and of any motive except that of personal gain or advantage over one's neighbor? for such, reduced to first principles, is necessarily the ethics of evolution and the survival of the strongest. Again, the faculty of thinking rationally is not of man, but of God in man, and hence the common tendency of all sound reason to acknowledge that there is a God and that God is one. By means of this God-given faculty a man's mind thinks in the very light of heaven or of spiritual truth, and even when he is unaware he draws the common tendency of his thoughts from this inner spiritual intuition, which is a universal one, that there is a God and that he is one; and if a man twists or inverts the lower or sensuous plane of the mind so that it shall deny God, or exclude such a being from his universe, he does it in violation of a normal and healthy reason. The soul's

question has always been the question of cause, and behind that of motive: how comes the world to be as it is, and why? These are the very questions that science, unaided by revelation, has never answered and can never answer; and yet the very science that denies the possibility of a cause being known or revealed, and that contents itself with repeating the truism that "things are what they are, and because they are,"— even this aspires to be an educator of the human mind. Can the reason of man be cultivated by contemplating in nature a law so preposterous that it came into being only after things evolved by means of it; or a reason and an intelligence which exists only as the late outcoming of things and forces neither rational nor intelligent, but merely mechanical and material? Says Swedenborg: "Effects teach nothing but effects, and, when considered alone, do not explain a single cause; but causes explain effects, and to know effects from causes is to be wise, but to inquire into causes from effects is not to be wise, because these fallacies present themselves which the examiner calls causes, and this is confounding wisdom." [*See* D. L. W., 119.]

What shall we say as to the capacity to make men wise, of that science which not only "considers effects alone," but declares it to be folly and nonsense for men to inquire into or seek to know any cause above the plane of these effects?

But how, finally, are causes to be known, and from causes a true or rational knowledge of effects to be had? Holding securely on to the precious stones or atoms of natural knowledge which the investigations of modern science are bringing in, rejecting the spurious and the counterfeits, and not pretending to make bread of them, but regarding them meanwhile only as so much elementary material out of which genuine uses can be built up, not for body only, but for thinking mind and for the soul, how are we to classify, arrange, and apply this scientific material to real human education, or the development of the soul into heavenly

living, which is its destiny? How, let me repeat it, are we to know causes, and thus get wisdom out of our science?

Swedenborg says, in D. L. W., n. 186: "Without a knowledge of both continuous and discrete degrees, nothing of cause can be truly known. We shall, therefore, treat of them (the discrete degrees); for the end of this treatise is that causes may be discovered and effects seen from them, and that thereby the darkness in which the man of the Church is involved, with respect to God and the Lord, and in general with respect to divine things, which are called spiritual, may be dispelled."

The peculiar connection of the New Church with science consists, therefore, in this, the ability of its theology to utilize rather than reject the vast accumulation of scientific facts, to employ them for the development of the sound reason of man, and the promotion of human uses and of spiritual life. The theology of the New Church can utilize science and make it subserve the rational and spiritual mind. 1. By its revelation of the being and true nature of God, and of his providence in uncovering the spiritual or internal sense of the sacred Scriptures, and thus revealing anew the old revelation. 2. By its doctrine of the three discrete degrees, showing the logical and necessary relation between God, spirit, and matter, and their procession as the universal end, cause, and effect. 3. By its restored science of correspondence, by which the relation of the three discrete degrees to each other is known, and accordingly the relation of soul to body, of the spiritual world to the natural, and of the spiritual or internal sense to the letter of a parable of Holy Scriptures. By this means the New Church may make the sciences not merely subserve an industrial, but also an educational and a religious use. This, be it repeated, no science can do which cannot intelligently acknowledge God, and read in nature the revelation of God. The human soul cannot be educated by a science whose object is to confirm it in favor of nature and against God. Man is not developed by being made to go again on all fours.

To look downward and backward is not the way to train a child to hold his head erect and his eyes open. Man cannot be lifted by any weight of moral habit which is weaker than himself, and such must always be the morality of the past or lower orders of being as compared with the present; and this gradually developing morality of the past and lower orders of being is all that evolution has to give us as a standard; instead of a "just and good" which we are to love, "because it is just and good," we have only the knowledge that certain material or bodily forces are stronger in us than others, and will have sway because they must, with no more virtue thereby than water is virtuous in running down hill. Evolution can at most say to us, "Look behind you, and behold in yourselves the highest outcome of atom and slime, and tadpole and ape?" It cannot bid us look forward and upward, for there is nothing beyond what is thus far developed, and what is behind us is only beneath us — if, indeed, we can speak of degrees of moral elevation amid purely mechanical activities.

Religion, in the light of the New Church, on the contrary, bids us in clear and certain tones look upward and forward. It reveals to us the Word, or the eternal logos or wisdom of creation, which in the beginning was with God and was God,—which is the source of humanity, and therefore the legitimate aspiration of humanity; the source of man and the legitimate object of his adoration; the source of its highest love, and therefore the object of it. "Be ye perfect" is its bidding, "not as this oyster or this slime is perfect," but rather "be ye perfect as your Father in heaven is perfect."

This being the gift and the mission of the New Church in relation to science, what is our duty, or rather how may we perform our duty? Certainly not by sitting still and holding up our hands in blank horror at the way the world plunges onward in its ever-darkening course of infidelity and denial. We must lend our sympathy and our help: first, in drawing a broad line of division between the two

classes of scientists of to-day,—the class who investigate nature for the purpose of finding God there, and the class who investigate nature for the purpose of finding that God is not there. This is no arbitrary, fanciful judgment we have to form. We will take men at their word. The facts they bring forward are to-day almost universally labelled by their discoverers, for God or against God. Having drawn this dividing line, we are, as regards the latter class, to accept such facts furnished by them as are facts, but we are to reject *in toto* the conclusions they draw from them; we must reject them as conclusions which in the very nature of things must be untrue, unsafe, and unhealthy; and we must not only refuse to these, their bold advocates, the worship which has become at this day the fashionable idolatry of the highest ranks of so-called Christian society, but we must be willing to declare and exhibit our contempt and our abhorrence for them even at the risk of being called superstitious, blind, bigoted, illiberal, and unprogressive.

On the other hand every attempt made to interpret nature's facts in favor of God, Providence, a spiritual world and immortality, we should gladly welcome and encourage, from whatever source it comes. Here, as in the case of atheistic science, we will be careful to distinguish real from spurious facts, but we should regard that science as alone rational which, besides accumulating the new materials of facts, statistics, details, records, so puts these together that they may be vessels in which spiritual truth can find shape and be visible to us, and by which the reason can ever be more and more confirmed in a belief in a rational Creator.

Finally, shall the New Church stop here with only commenting on the researches and reflections of others? Ought we not actively and aggressively to enter the field of scientific research and scientific discussion by bringing to the notice of leading investigators and writers in every possible way, the principles of our theology as bearing directly upon these themes? Ought we not to hold up to the abhorrence and rejection of our young minds the very philosophy that is

taught in our most popular and wealthy colleges, and in sending our young men to these institutions to be educated, ought we not plainly to tell them with what purpose we send them; namely, that they may collect and preserve a good supply of husks, but cast the meat away as corrupt and poisonous? Better than all, should we not dare to establish schools of our own, where the truth need not be spoken in whispers, and where the substance with the form, the meat with the shell, may be given, and men educated with the prospect of eternity and of heaven before them, and not of the grave and only another evolution of its dust and its motions?

THE NEW AGE IN ITS ART AND LITERATURE.

What is so wonderful as the undulation of history! We are accustomed to the idea that at about eleven-year periods, synchronously with, but only the thoughtless will say in consequence of, the deepened spots upon the sun, men's minds work intensely, tyrants lose their power, and all things good and evil, like the photosphere itself, seem to be moved with storms. Certainly at such times, whether the two be in close connection or otherwise, the photosphere discloses its depths, and we look, often with a shudder, into the scalding pits of human passion.

That great thought of the pulsing life of the universe, which, like one man, has its heaving bosom, is peculiar to us. "The pulse of the heavenly flows into the pulse of the spiritual, and thus goes forth and passes into nature," we read in *The Arcana*, n. 3836, and there is a series of such passages which cannot now be brought to view.

The general idea is coming forth in science and poetry. "The electricity of the atmosphere," says Brewster in the Encyclopædia Brittanica, "has a daily period like the sea, increasing and decreasing twice in twenty-four hours."

Turning to the higher plane of human energy, we notice, what every reader of history knows, that as there is an ebb

and flow daily in human ability to think intently, so there are distinctly-marked eras when endeavor in literature and art has been most intense and most successful.

But first there must be a word of definition. Literature and art may sound in the ears of some like motion and grace, or like versification and poetry. They would say, and say truly, that art is *in* literature; that art is the expression of noble thought and affection in anything, — literature, painting, or music; and that in the art of prose, sculpture, and architecture, thought predominates, and in poetry, painting, and music, affection. So a friend has lately put it, and he is right.

Thus the way opens to our view, and we see that whenever in human history there has been a period of true devotion to art — that is, to the best that man at the time could do — there we find in literature, in what are called the fine arts and in what are called the useful arts, such achievements as made the workmen memorable.

Two such times are well known to us, although the monuments show that before the classics were written, art had a flourishing season in the age of the Ancient Church, before it sank into idolatry. Asiatic remains will, ere long, bring this great era, of which the Word tells us under the story of Noah and his posterity, into such full view that it will be a fascinating study; but now let reference be briefly made only to two well-known periods when men's thoughts were stirred to unusual activity. These periods lie respectively just before the Lord's first advent, when he came to manifest himself to men, and just before his second advent, when he again manifested himself to men, but this time spiritually rather than naturally, unfolding the spiritual meaning of the Holy Word, and inaugurating an age of his dwelling with men, not before their bodily eyes, but in their hearts.

In the former of these periods, Southern and Eastern Europe, in the later, Northern and Western Europe is the scene. In the first, Greek art in oratory, poetry, the drama, architecture and sculpture, and Roman art in some of these

made its magnificent effort. It failed to reach the perfection it sought; it failed to raise men above human ills, but it left its traces where they will not pass away. A mighty wave, it threw the burden of its breast far inland, and receded, but left at high-water mark the Parthenon of immovable marble.

The second period began ere the middle ages were quite over, and is variously known, in reference to special lines of thought, as the Reformation in Religion, the Revival of Learning, and the Renaissance in Art. It can neither be fully described now nor even examined. But like its predecessor of twenty centuries before, it left unperishable names. Italy, France, Spain, in the arts of affection, and the northern countries in those of the intellect, did immortal work. The Parthenon was not rivalled in architecture, but did Sophocles surpass Shakespeare?

This period sank also into defeat. Says a recent writer*:—

"Literature suffered an eclipse. Society in general was spiritually dead. Literature was perverted from all high purposes, and was utterly alien to all purity and moral dignity."

No New Churchman need be told that spiritual causes, acting out of the depravity which had been developed in the dark ages—a depravity in which love of dominion made use of superstition—was the sure preventive of the prosperous growth of the Renaissance. And it died. Brilliant but unprincipled writers left no posterity. Like the classical era, that of the Renaissance was a failure, and this because neither of them received unto itself the very office it was sent to perform, that high and holy office of proclaiming the kingdom of God to be at hand. Twice he has come "unto his own, and his own received him not." When the Greeks at Jerusalem came and said to Philip, "Sir, we would see Jesus," the answer was far from consent to their mere curiosity; the Lord had no time for their idle questions,

* E. P. Hood, in "The Great Revival of the Eighteenth Century," p. 16.

and he answered, "The hour is come that the Son of Man should be glorified. I, if I be lifted up, will draw all men unto me."— JOHN xii. 20, 32.

And so with the revival of the 16th century. It was childlike in its beginnings. Artists painted the scenes of the Gospel. Scholars labored in peril to give the Holy Word to men in their own tongues. But the Church of Rome did not respond; it went on to fill its coffers. Even the Reformers, noble in courage, sank into the pit of priestly rule, and persecuted and counter-persecuted as if Christianity had use solely in dispute. Deism and Atheism grew. Letters were cultivated for amusement's sake. Prose and poetry were impure. Pres. Porter * has called it "an age of conventionalities, gayety, and frivolity, of free-living and free-thinking. As was the life, such was the literature."

But the same competent historian adds: —

"In the latter half of the same century there was a change for the better. The national life grew more serious. The lower classes had been moved to greater earnestness. The higher were tired by the emptiness and dissoluteness of the generations before them; there was a longing after better things."

What a great change has taken place everyone knows. That this change in literature alone is vast, all acknowledge. Think of the increased and increasing number of books, the wholly new newspaper literature, the development of free libraries. In fiction alone, the production must be a hundred to one compared with what it was a century ago. Think also of the growth of educational literature.

If we look into other branches of art, we see the same in effect,— new and tremendous effort to recover ground, or to make progress. In this matter of progress, the development through invention of what are called the useful arts is stupendous.

And what shall be said of this third period of intellectual

* "Books and Reading," p. 289.

intensity whereof we are a part? Will it succeed? Is it succeeding? Shall it overspread the world, or only leave the mark it reached ere it sank back?

Let the ages answer, "If it does the work whereunto it is sent, it will live on forever. If not, it shall leave its bones with ours." What is that work? The New Churchman knows. To bring heavenly love of the Lord and man down to earth, "to bind up the broken-hearted, to proclaim the acceptable year of the Lord." Just so far as modern art of any sort is the effort and outcome of deep Christian thought and affection, it will flourish; so far, on the other hand, as it is seed by the wayside of worldliness, or on the rocks of hard-heartedness, or amid the thorns of indulged unrighteousness, it must die. There may indeed be some intellectual obscurity, not arising from evil, — this is weakness and not death; but there must be love of the Lord's way and of his work, if it is to prosper.

Looking from this standpoint upon the literature of the present age, one sees much to condemn. There is lewdness in poetry; there is effeminacy and worse in fiction; there is more of bad than good in many newspapers.

But on the other hand, there is much which, looked at coolly as the promise of what may yet be, is encouraging.

Poetry in gentle ballad, making good deeds shine in their light rather than in mere account of rash exploit, has an existence. Poetry in the love of nature in her purity is not unknown. Poetry in the utterance of true religious emotion is sought for by a large class.

In prose there is substantial work. History has come to be more than it was; it has a philosophy, and men's acts are closely weighed. Breaking over a moment the rule of not mentioning particular writers, let me cite Carlyle studying with burning contempt of all meanness the lives of great men, and Froude, in reminiscences of Carlyle, probing *him* to the heart. It is *Sartor resartus* with a vengeance.

Fiction too, which knows so much abasement, has not

failed of producing already, writers of keen perception and honorable purpose.

The belief that literature and the other arts will receive the spirit of the New Age, will recognize and adopt the high law of religion, must be founded now almost wholly upon the promises of the Holy Word, but it can find some support also in the deeds of men.

But there can now be no scruting of the field. Germans not free from atheism, English not free from materialism, and Americans not free from deism, but many of them honest, and so to be hoped well of, must be passed by; and I give in closing but a single specimen of recent literature, and that purposely from a writer not widely known:—

"If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and sorrow,
For anyone;
All the fight fought, all the short journey through,
What should I do?

"I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change nor seek to alter
Aught that is gone;
But rise and move and love and smile and pray
For one more day.

"And lying down at night for a last sleeping,
Say in that ear
Which hearkens ever, 'Lord, within thy keeping,
What should I fear?
And when to-morrow brings Thee nearer still,
Do Thou Thy will.'

"I might not sleep for awe; but peaceful, tender
My soul would lie
All the night long; and when the morning splendor
Flushed o'er the sky,

I think that I could smile, — could calmly say,
'It is His day.'

. . . . . .

"Let me keep on, abiding in submission
Thy will always.
Through a long century's ripening fruition,
Or a short day's,
Thou canst not come too soon; and I can wait,
If Thou come late."

THE NEW LIFE.

THE LAW OF USE REALIZED IN CONDUCT.

All life is of love, and the quality of the love determines also the quality of the life. Generous, open-hearted love brings with it a generous and full life; a selfish and narrow love brings with it a contracted and cramped life. Love which extends merely to earthly and worldly things, opens and directs the heart downward; such love therefore is attended with a merely worldly and earthly life. But love which is directed upward raises the heart, and opens it for the influx of spiritual and heavenly life.

The new life of the New Church is to spring from love to the Lord and love to the neighbor. But the love to the Lord in the New Church is to be love to the Lord Jesus Christ in his Divine Human, love to the great God Man; and this love uplifts the heart and opens it even to the Lord, so that he can flow in, be present, and dwell with man. For it is the distinguishing characteristic of the New Church that all love and worship in it is directed to the Lord in his Divine Human, the glorious Divine Man; by this will he be conjoined with this his true church; now and forever "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God."

The man in whom the Lord so dwells, and who there-

fore in all that he does acts as in the presence of his Lord, animated by his love and guided by his truth, is a citizen of the New Jerusalem; but he who does not thus follow, obey, and receive the Lord, is not of his Church.

The life and conduct of the man of the New Church must therefore be different from that of the man of the Old Church: first, in that he will have in everything regard to the Lord Jesus Christ, and be guided by his will as revealed in his Word and in the heavenly doctrines of the New Jerusalem. Though similar in externals, the life of the true New Churchman will be new in this, that the Lord Jesus Christ is present in all that he thinks and does.

There is much apparent good and apparent charity in the world at this day, which yet, in as far as it does not acknowledge the Lord as its fountain, but looks to self and the world, is in the sight of heaven and in sight of the Lord but filth and uncleanness gilded over. No life is really good but that of the man who looks to God, and shuns evil as sin against him. For every one, from inheritance and from the evil done by him before his regeneration, is full of all manner of selfish and worldly, and therefore infernal affections; and since these affections are a part of him, they enter into everything he does; therefore every good that he does, before he shuns these evils as sins against God, contains these evils hidden within them. His deeds in this state are therefore like whited sepulchres, which indeed appear beautiful outward, but within full of dead men's bones and of all uncleanness.

Conscious that man of himself is but evil, the man of the New Church, when he approaches the Lord, does not ask, "Good Master, what good thing shall I do that I may have eternal life?" He knows that he cannot do anything that is truly good, except so far as he is in the Lord and acts from him. When man sets out to do something that is good, he, whether conscious to himself or not, at the same time desires praise, for he then ascribes good to himself. But when he sets out to shun evil, confessing before the Lord

his proneness to sin, there is no room for pride and conceit; but as he shuns evil the Lord is present with him, and fills him with love to the Lord and love toward the neighbor; with the new life. Then indeed will he do good, not from himself, but from the Lord he will receive and have formed in him a new will and a new understanding, a new heart and a new soul.

The new life therefore consists in first and foremostly shunning evil as sin against God; in removing evil, not from the words and works only, but from the thoughts and affections also. It consists in thus shunning evil as being of hell, and because it is opposed to heaven and the Lord. Then man with new life will perform the uses of his calling lovingly, wisely, and gladly, as an angel-man.

One of the first characteristics of the new life is an entire openness, frankness, and sincerity. Even as in heaven, all intentions and thoughts lie open, so with the man of the new age. Since he endeavors continually to remove evil from the internal as well as from the external, there will be nothing for him to conceal. All intrigue, all deception, all guile, and all trickery are then cast out. "They speak everyone the truth to his neighbor, and execute the judgment of truth and peace in their gates." Since the man of the new life is animated with the spirit of God he loveth what the Lord loveth, and what the Lord holds in aversion such a man rejects. The Lord through him continually executes a judgment, separating the evil from the good, the false from the true; rejecting and closing the hells and opening the heavens.

Above all things is the new life shown by man's walking humbly before his Lord. Acknowledging that he is saved, not from any merit of his own, but from the great love and mercy of the Lord, he will delight in giving the glory to the Lord alone. Such men, conscious of their own infirmities and tendencies to evil, are ever ready to consider their brothers as better than themselves, to minister to and serve

them. All that they have of love and wisdom and of joy, they would ever gladly communicate to all.

This is the essence of life and conduct in heaven, and this will be the essence of life and conduct in the Lord's Church on earth; and this will be so in proportion as truth and good from the Lord with man are preserved pure and undefiled by man's evils and self-intelligence,—a separation being effected between what is of the Lord and what is of man. Then can the sphere of the new heavens descend and dwell safely with man. Then the bride will be adorned with her glorious apparel, and the marriage of the Lamb shall come, for "His wife hath made herself ready." Amen.

MONTHLY NOTES AND COMMENTS.

Our Convention Number.

As our Magazine has long been the depository of our Church history, and we believe of much of the earnest thought of our people, we print with the present number the full Journal of the General Convention, and would urge our readers to give it at their leisure a careful perusal. Such a reading will be especially useful to those who are in danger (and who is not?) of confining their interest to the work in their own sections. Nothing is so lamentably selfish as to care only for ourselves in respect to the privileges of worship and religion, and we can conceive of no New Churchman who has merely a literary or an æsthetic interest in the "heavenly doctrines," and who will therefore find the news of the Church dry reading. On the supposition then that all will approve of the increased labor and expense incurred in the publication of this number, we will call attention to a few matters which are of especial interest.

In the five articles on the New Dispensation we have given a series of papers presented at an evening session. The speakers were asked to limit themselves to fifteen minutes, and therefore were obliged to condense to the last degree their thoughts on the momentous themes assigned them. One of the papers exceeded

the limit considerably, but our readers will be glad to have it in full. We have a high idea of the benefit to be obtained, not only at the meetings but afterwards more widely, from such exercises. Indeed we look forward to the time when the discussions of the Convention itself will have become deliberations in which, after the heavenly way, each will give the light he has.

The reports of the Associations, though sometimes too long, give us a statement of the condition of things in the centres of our activity, and afford an excellent general view. To these should be joined in reading the accounts of "missionary work," both at home and abroad.

The Iungerich Trustees rendered an account which gives some idea of the work from which the founder has now been taken away. Of the remarks which were made upon the resolutions adopted in respect to his memory no report was preserved.

The address to the English Conference makes reference to those who have been lately taken from their earthly labors, and we commend the document, only regretting that no address from our English brethren has as yet been received.

Let us add that the time seems to us to have come when the Church should so far avail itself of the blessings of the New Age as to employ a stenographer. It would exercise a healthful influence on the discussions, but it would be especially useful in enabling the people who must stay at home, to read the whole story, of which the minutes formally recorded can give them only hints.

Why should not more go? A mechanic who travelled a thousand miles to be present told us that he always attended Convention, making the sessions wherever held the scene of his annual vacation. His remark was that he once thought that he could not afford to go, but had now learned that he could not afford to stay away. Can an earnest New Churchman fail to attend these meetings? He need not go expecting to see great things, he must not go expecting to do great things, but he should go to help, if not by his spoken word, then by his inward prayer, for the prosperity of that institution, the object of which is to promote among men the religion of the Lord's New Jerusalem.

Erratum. In the July number, page 381, quotation from *Dicta Probantia* for *canum* read *carnem*.

JOURNAL

OF THE

SIXTY-SECOND ANNUAL SESSION

OF

The General Convention of the New Jerusalem

IN THE UNITED STATES OF AMERICA,

Held in the City of Chicago, Ill., from Friday June 9, to Tuesday, June 13, 1882.

FRIDAY, June 9, 1882.

1. The Ministers and Delegates to the Convention met at half-past 10 o'clock, A.M., in the Temple of the Chicago Society of the New Jerusalem.

2. The meeting was called to order by the President, Rev. Chauncey Giles, who also conducted the usual religious services.

3. The Secretary read Section 4 of the By-Laws.

4. The Rev. T. F. Wright, of Massachusetts, and Messrs. Job Barnard, of Washington, D.C., and Rev. E. C. Bostock, of Illinois, were appointed a Committee on Credentials.

5. The Committtee on Credentials received the credentials of the Delegates, and reported the Roll of the Convention; which, as finally corrected and completed, is as follows:—

ROLL.

President.—REV. CHAUNCEY GILES, Philadelphia.

CANADA ASSOCIATION.

Ministers.—Rev. F. W. Türk, Berlin; Rev. J. E. Bowers, Toronto; Rev. Edwin Gould, Montreal.

Delegates.—Emmanuel G. Stroh, Berlin; J. D. Ronald, Brussels, Ont.

ILLINOIS ASSOCIATION.

Ministers.—Rev. Cyrus Scammon, LaPorte, Ind.; Rev. W. F. Pendleton, Rev. O. L. Barler, Rev. L. P. Mercer, Rev. E. C. Bostock, Chicago; Rev. J. J. Lehnen, Norway, Iowa; Rev. G. Bussmann, Lenox, Iowa; Rev. J. H. Ragatz, St. Joseph, Michigan.

Delegates.—Alexander Officer, J. Y. Scammon, A. E. Small, C. H. Cutler, C. C. Bonney, R. A. Keyes, W. Northup, Dr. L. Pratt, J. M. Hill, C. W. Richards, J. R. Putnam, O. Blackman, C. F. W. Junge, O. Benson, H. S. Maynard, Chicago; Wm. Niles, Sebastian Lay, La Porte, Ind.; H. Lightner, Peoria; M. C. Bissell, Joliet; Geo. F. Root, R. Williams, M. L. Brown, Chicago; and C. H. Cottell, Wilmington.

MARYLAND ASSOCIATION.

Ministers.—Rev. J. B. Parmelee, Wilmington, Del.; Rev. Jabez Fox, Washington, D.C.

Delegates.—Job Barnard, H. C. Spencer, Washington, D.C.

MASSACHUSETTS ASSOCIATION.

Ministers.—Rev. Joseph Pettee, Abington; Rev. S. M. Warren, Boston; Rev. W. H. Hinkley, Brookline; Rev. W. H. Mayhew, Yarmouth; Rev. T. F. Wright, Bridgewater; Rev. W. Goddard, Jr., Providence, R. I.; Rev. H. E. Goddard, Brockton.

Delegates.—Wm. J. Cutler, Joseph Ropes, E. Waldo Cutler, Boston; Francis A. Dewson, Royal M. Pulsifer, Newton; Edwin C. Pierce, Providence, R.I.; Simeon W. Keene, East Bridgewater.

MICHIGAN ASSOCIATION.

Ministers.—Rev. J. R. Hibbard, D.D., Detroit; Rev. E. Laible, Ypsilanti.

Delegate.—J. B. Wayne, Detroit.

MISSOURI ASSOCIATION.

Ministers.—Rev. Adams Peabody, Larned, Kansas; Rev. H. C. Dunham, Topeka, Kansas.

NEW YORK ASSOCIATION.

Ministers.—Rev. J. C. Ager, Brooklyn; Rev. C. H. Mann, Orange, N. J.; Rev. S. S. Seward, New York.

Delegates.—Dr. John Ellis, Dr. A. Goodell, F. J. Worcester, R. MacDonald, New York.

OHIO ASSOCIATION.

Ministers.—Rev. E. A. Beaman, Rev. John Goddard, Cincinnati; Rev. F. Sewall, Urbana; Rev. G. F. Stearns, East Rockport; Rev. A. J. Bartels, Hannibal; Rev. A. F. Frost, Cleveland.

Delegates.—Otis Hinkley, Indianapolis, Ind.; T. A. Plantz, Pomeroy; C. H. Allen, Glendale; A. H. Cline, S. B. Spear, S. S. Carpenter, W. N. Hobart, C. S. Cheever, Geo. Merrell, Joseph Hargrave, Henry L. Fry, Cincinnati; M. G. Browne, Milo B. Stevens, Cleveland; A. M. Wagar, East Rockport.

PENNSYLVANIA ASSOCIATION.

Ministers.—Rev. W. H. Benade, Rev. L. H. Tafel, Philadelphia, Pa.; Rev. John Whitehead, Pittsburgh.

Delegates.—Dr. F. E. Boericke, Chas. P. Stuart, Enoch S. Price, E. J. E. Schreck, Felix Boericke, A. J. Tafel, Philadelphia; J. L. Koethen, Alfred Matthias, Pittsburgh.

MEMBERS BY ELECTION.

Wm. McGeorge, E. Burgess Warren, Philadelphia, Pa.

Ministers	37
Delegates	63
Total	100

VISITORS.

Rev. and Mrs. R. R. Rodgers, Birmingham, England; Dr. J. C. Guernsey, Philadelphia, Pa.; C. M. Hawley, Hyde Park, Ill.; Mrs. Helen Hague, H. H. Sheffield, Mary Norton, Mrs. J. C. Saur, Napoleon, O.; Joseph Burton, Batavia, Ill.; Mr. and Mrs. G. W. Thayer, Grand Rapids, Mich.; Mrs. Salina M. Whited, Miss Alice L. Whited, Osage City, Kansas; C. S. Kauffman, Mrs. R. A. Mack, St. Louis, Mo.; Mrs. T. F. Wright, Bridgewater, Mass.; Mrs. A. L. Cutler, Mrs. R. B. Hinkley, Brookline, Mass.; C. Millard, Milwaukee, Wis.; Dr. W. H. Leonard, Minneapolis, Minn.; Miss Ella L. Fox, Washington, D. C.; Frank S. Hinkley, Mrs. E. C. Talbott, Rebecca Adams, Indianapolis, Ind.; H. L. Hyde, Lincoln, Ill.; J. W. Marelius, Mrs. Nettie Hague, Chicago, Ill.; Miss Mary A. Dover, Mrs. Mary M. Matthias, Pittsburgh, Pa.; Miss Eliza O. Ropes, Miss Mary P. Ropes, Mrs. Jas. Hargrave, Mrs. Elizabeth R. Hobart, Mrs. Jas. T. Hobart, Mrs. Geo. Merrell, Mrs. Sam'l B. Spear, Cincinnati, O.; Mrs. Sarah L. Hinman, Mrs. W. B. Isbell, Detroit, Mich.; Mrs. Myron G. Browne, Cleveland, O.; Mrs. Laura M. Plantz, Pomeroy, O.; Mrs. A. W. Keene, East Bridgewater, Mass.; Mrs. Fenton Lawson, Glendale, O.

6. It was *voted*, That the rules be suspended in order to permit a resolution of welcome to the Rev. R. R. Rodgers, of Birmingham, England, to be introduced.

7. The Rev. S. M. Warren offered the following, which was *adopted:*—

Resolved, That the Convention extends a cordial greeting to the Rev. R. R. Rodgers, an esteemed New Church minister from Birmingham, England, and hereby invites him to a seat in this Convention, and to participate in its deliberations.

8. Mr. Rodgers having been greeted by the President and introduced to the Convention, returned his thanks for the welcome extended to him in a few appropriate remarks.

9. The hour of 11.30 having arrived, the President read his Annual Address and Report.

10. Mr. Scammon moved to divide the programme of the Convention for this evening, so as to postpone two of the addresses to Monday evening; and the motion was *lost*.

11. The Convention took a recess until 2.30 o'clock.

2.30 o'clock, P.M.

12. The Convention was called to order by the President.

13. The Report of the Secretaries was read.

14. The Report of the Treasurer was presented in print, and parts of it were read.

15. The Report of the Executive Committee was presented in print and read.

16. The Report of the Board of Publications was presented in print, and the reading was dispensed with. A supplementary Report, in writing, was presented and read.

17. The Reports of the Board of Directors of the Theological School, of the Trustees of the Building Fund, of the Trustee of the Rice Legacy, of the Trustees of the Rotch Legacy, of the Committtee on Ecclesiastical Affairs, of the Board of Missions, of the Board of Managers of the Theological School, and of the Committee on Foreign Correspondence, were read.

18. The Convention adjourned to meet on Saturday morning at 10 o'clock.

SATURDAY, June 10, 1882.

19. The Convention was called to order by the President at 10 o'clock, and the Rev. H. C. Dunham opened the meeting with reading from the Word and prayer.

20. The Roll of the Convention was called, and the minutes of the previous day's session were read and approved.

21. The Reports of the Canada, Illinois, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, New York, Ohio and Pennsylvania Associations, were read.

22. The Reports of the San Francisco First, and of the Savannah, Ga., Societies were read.

23. The Reports of the Rev. Joseph Pettee, Rev. J. R. Hibbard, D.D., and Rev. Chauncey Giles, as ordaining ministers, were read.

24. The Report of the Iungerich Trustees was read.

25. The rules were suspended, and it was *voted*, That a committee of three be appointed by the Chair to draw up suitable resolutions in memory of Mr. Iungerich and his work, for the consideration of the Convention.

26. The Report of the Committee on the Incorporation of the Board of Publication was read.

27. A letter from the Rev. W. M. Goodner to the Convention was referred to the Board of Missions.

28. A communication of the Southern New-Church Missionary Society was read, and referred to the Board of Missions.

29. The Address to the English Conference was read.

30. A motion to refer the address to a committee, consisting of the Ordaining ministers, and the Presiding ministers of Associations where there are no Ordaining ministers, was *lost*.

31. The Convention took a recess until 2 o'clock.

2 O'CLOCK P. M.

32. The Convention was called to order by the Vice-President.

33. The Report of the Committee on Devises and Bequests was read.

34. A communication from the Wyoming (Ohio) Society, acknowledging the forfeiture to the Convention of the parsonage of the Society, was read.

35. The Report of the Committee on the Publication of Swedenborg's MSS. being called for, the chairman stated that the committee had no report to make; and it was *voted*, That the Committee be continued.

36. The recommendation of the Executive Committee that

the disposition of the Lull Fund be placed in the hands of the Trustees of the Building Fund, was *adopted;* and it was *voted*, That the Treasurer be requested to make such transfer of the Fund.

37. The recommendation of the Executive Committee that a *per capita* assessment of 15 cents be made, in accordance with minute 121 of last session, was *adopted*.

38. The recommendation of the Executive Committee that the title of the "Committee on Foreign Correspondence" be not changed to that of "the Board of Foreign Missions," was *adopted*.

39. The recommendation of the Executive Committee "that a committee of ———— be appointed to revise the Constitution and By-Laws of the Convention, and report at its next meeting," was taken up.

40. A motion that this committee consist of one member from each Association except the Massachusetts Association, and of two from that Association, the members to be appointed by the delegates from the respective Associations present at this meeting; and that it take into consideration all the proposed amendments to the Constitution, and report to this Convention, was *lost*.

41. The recommendation of the Executive Committee was *adopted*.

42. The Rev. J. C. Ager moved that the committee be composed of one member from each Association except Massachusetts, which shall be entitled to two; the members to be appointed by the delegates from the respective Associations present at this Convention, and in case no delegates are present, by the chair.

43. The Rev. J. Whitehead moved to refer the whole subject of the revision of the Constitution and By-Laws to the Committee on Ecclesiastical Affairs.

44. Mr. McGeorge moved, as a substitute, to refer to the Executive Committee.

45. Mr. McGeorge's motion was *lost*.

46. Mr. Whitehead's motion was *lost*.

47. Mr. Scammon moved to amend Mr. Ager's motion, so as to give each Association two representatives on the Committee, except Massachusetts to have four, and Minnesota and Missouri one each.

48. Mr. Scammon's motion was *lost*.

49. The original motion of Mr. Ager was *adopted*.

50. On motion it was *ordered*, That the various delegations appoint the respective members of the Committee, and report their names as the first business on Monday morning.

51. It was *voted*, That a collection be taken up on Sunday evening for the uses of the American New-Church Sunday School Association.

52. It was *voted*, That the collection to be taken up on Sunday morning be devoted to the general uses of the Convention.

53. The Rev. S. S. Seward was appointed Treasurer *pro tem.*

54. The following was *adopted*:—

Resolved, That the election of officers be made the order of the day for Monday, at 11 o'clock; and that a committee of one from each Association represented at the Convention, except Massachusetts, and of two from that Association, be raised to nominate the elective members of the Executive Committee; the members of such committee to be named by the delegates of the respective Associations present at this meeting.

55. On motion it was *ordered*, That the various delegations be requested to meet immediately after the adjournment this afternoon, and select the members of the nominating committee; and that the nominating committee meet on Monday morning at 9 o'clock, in this room.

56. The nominations by the Board of Publications of Rev. W. B. Hayden, of Maine, C. H. Allen, of Ohio, Mordaunt Bodine, and Francis J. Worcester, of New York, members of the Board for the term expiring in 1885, were taken up.

57. It was *voted*, To act on the nominations separately.

58. The nominations of Rev. W. B. Hayden, and Messrs. C. H. Allen and Mordaunt Bodine were *confirmed.*

59. The Rev. J. R. Hibbard, D.D., was nominated in place of Mr. Worcester.

60. The Rev. C. H. Mann raised the point of order that under the resolutions instituting the Board, the Convention had no right to nominate; and the point of order was sustained by the Chair.

61. The nomination of Mr. Worcester was *confirmed.*

62. The following preamble and resolutions were *adopted:*

Whereas, It appears that by the terms of a deed from Mrs. Emily S. White, of the village of Wyoming, Ohio, to the Wyoming Society of the New Church, a lot of land with a dwelling house thereon in said village, has become vested in the General Convention of the New Jerusalem of the United States of America, but in trust to be sold by said body for the purpose of creating a fund to be used under its direction in printing, publishing, or circulating the theological writings of Emanuel Swedenborg; therefore,

Resolved, That the said trust be and it is hereby accepted in accordance with the terms thereof; and the Treasurer is hereby authorized and directed to take possession of the property, and to take such steps as may be proper to sell and convert it into money, and to invest at interest the proceeds of such sale, as an entire and distinct fund, to be named and known as the "Mrs. Emily S. White Fund;" the interest only to be used, under the direction of this Convention, for the purposes of the trust; and that upon the sale of the property the President and Treasurer of the Convention execute a deed for the property.

63. The Convention adjourned to meet on Monday morning at 10 o'clock.

MONDAY, June 12, 1882.

64. The Convention was called to order by the President at 10 o'clock, and the Rev. Cyrus Scammon conducted the religious services.

65. The Roll of the Convention was called, and the minutes of Saturday's session were read and approved.

66. The Report of the various delegations of the persons appointed by them members of the Committee on the revision of the Constitution and By-Laws, being called for, the following persons were named: —

From Canada, Rev. J. W. Türk; Illinois, Rev. L. P. Mercer; Maryland, Rev. Jabez Fox; Massachusetts, Rev. James Reed and Albert Mason; Michigan, Rev. J. R. Hibbard, D.D.; Missouri, Rev. Gustave Reiche; New York, Rev. J. C. Ager; Ohio, Rev. John Goddard; Pennsylvania, Rev. W. H. Benade.

No delegates being present from Maine and Minnesota, the President appointed the Rev. S. F. Dike, D.D., from Maine, and Rev. E. C. Mitchell, of Minnesota.

67. Mr. F. A. Dewson offered the following resolution: —

Resolved, That in case of any vacancy occurring in the Committee upon the revision of the Constitution subsequent to the adjournment of the Convention, such vacancy may be filled by the Association, or its Executive Committee, from which such vacancy arises.

68. The Rev. L. H. Tafel moved to amend as follows: "That if any of the members of the Committee be unable to attend to his duties on the Committee, the Executive Committtee of the Association shall be empowered to appoint an alternate."

69. Mr. J. Y. Scammon moved the following as a substitute for the Resolution and Substitute: "That in case any member of the Committee on Revision should be unable or fail to attend any of its sessions, his place may be supplied by appointment by his Association, or its Executive Committee."

70. Mr. Scammon's substitute was *lost*.

71. Mr. Tafel's amendment was *adopted*.

72. The original resolution, as amended, was *adopted*.

73. The Rev. J. C. Ager moved the following resolution: —

Resolved, That one member from each Association, except the Michigan, the Missouri, and Minnesota Associations, to be nominated as the previous members were nominated, be added to the Committee on the Revision of the Constitution and By-Laws.

74. Mr. McGeorge moved the following as a substitute :—

Resolved, That five laymen, to be chosen by the Convention, be added to the Committee, said laymen being chosen, as far as possible, from separate Societies and others constituting the Convention.

75. Mr. W. N. Hobart moved the following as a substitute for both the Resolution and the Substitute : —

Resolved, That the committee heretofore appointed to nominate the elective members of the Executive Committee, be instructed to present to the Convention five names, to be voted for by the Convention for additional members of the Committee on the Revision of the Constitution.

76. A motion to lay the whole subject on the table was *lost.*

77. The substitute by Mr. Hobart was *adopted.*

78. The election of officers being the order of the day, the Convention proceeded to the election of President.

79. The Revs. J. C. Ager and L. P. Mercer were appointed tellers.

80. The Rev. Chauncey Giles, the Rev. J. R. Hibbard, D.D., and the Rev. Joseph Pettee were nominated for President.

81. The Rev. J. R. Hibbard declined the nomination.

82. While the votes were being collected and counted, the Rev. Frank Sewall read, by unanimous consent, the following memorial :—

Memorial to the General Convention in regard to a fire-proof Library building at Urbana, Ohio.

Resolved, That in the opinion of the Board of Trustees of Urbana University, there is urgent necessity for the erection of a fire-proof building at Urbana to contain and preserve the records, books, and documents relating to the

history of the Church, and other treasures interesting to the Church and its history; and that an appeal be made to the Church at large for contributions for that object: and that this matter be presented to the General Convention for its information, and the consideration of the New-Church public.

83. The Report of the Special Committee on the Report of the Michigan Association was read.

84. The following resolution proposed by the Committee was referred to the Committee on the Revision of the Constitution.

Resolved, That the Constitution be so amended as to provide for a "Standing Committee of Presiding Ministers," to whom may be referred for counsel and advice, questions and differences arising in Societies, and between a Society and its minister; which Committee shall also be a medium of communication, information, and advice in the filling of vacant pastorates.

85. The first resolution proposed by the Committee was *adopted*, as follows:—

Resolved, That the Convention desires to urge upon all Societies and circles of New-Church believers, the supreme importance of establishing and diligently maintaining public worship under the ministry of a pastor where practicable; and of subordinating all other uses and considerations appertaining to their Society life and work to this, as their first aim and duty, as an external means for the saving of souls.

86. The Rev. W. H. Hinkley offered the following resolution, which was *adopted:* —

Resolved, That the Convention has heard with much interest the report of the "Southern New-Church Missionary Society," with respect to their work in propagating the truths of the New Church in the Southern States, and recommend to the Board of Missions that they co-operate, as far as possible, with that Society in this work.

87. The votes for President having been counted, the tellers declared the Rev. Chauncey Giles *elected*.

88. It was *voted*, To proceed to the election of Vice-President.

89. Hon. T. A. Plantz, Revs. W. H. Hinkley and Frank Sewall, and Mr. F. A. Dewson were nominated.

90. The Committee to draw up suitable resolutions in memory of Mr. L. C. Iungerich and his work, reported the following, which, after remarks by Messrs. John Goddard, J. Y. Scammon, Giles, Pettee, and Bartels, were *adopted by a rising vote:* —

Whereas, since our last meeting, our brother, L. C. Iungerich, has been removed to the spiritual world;

Resolved, That in the great work inaugurated by Mr. Iungerich, through the instrumentality and influence of which already some 56,000 copies of the works of Swedenborg have been distributed to the religious thinkers of the land, and by whose liberal provision this work will be continued, we thankfully recognize the hand of the Lord, who is thus preparing the way for the growth of His New Church in our land; and we rejoice that the Divine Providence found in our brother a willing instrument, who could appreciate the immeasurable importance of the work, and who could carry it on in spite of discouraging words and in the midst of bodily infirmities, receiving his consolation in the thought that he was doing the work of the Master.

Resolved, That we behold in this earnest labor of our brother an example to us all. We remember the uses of the Church as the highest and holiest of all uses. With gratitude we call to mind the unremitting and unrequited labors of Dr. Tafel in Germany; the devotion of life and fortune by our brother Le Boys des Guays in France; and we would commend their example, as well as that of our brother, Mr. Iungerich, to all within the Church.

Resolved, That in extending our heartfelt sympathies to the widow and children of our friend and benefactor, we rejoice with them in the truths which are so surely believed among us, — in his release from bodily pain, in our hopeful trust in his entrance upon the higher uses of the spiritual

world, and his realization of those blessed things which he has done so much to make known to the children of earth. We rejoice with them, too, in the thought of that Divine mercy which presides over all bereavement, and which will at last turn their sorrow into joy and their loss into gain.

91. It was *voted*, That the Secretaries be instructed to send a copy of the Preamble and Resolutions to the family of Mr. Iungerich.

92. A communication from the Committee appointed by the American New Church Sunday-School Association to prepare a Manual of Instruction for Sunday Schools was read, and the following resolution, offered by the Committee, was *adopted:* —

Resolved, That the Convention recommends to the Board of Publications that, if possible to do so, it undertake the publication of such Manuals of Sabbath-School Instruction as may be prepared and presented to them by the Committee appointed by the American New Church Sabbath-School Association.

93. The Address to the English Conference, prepared by the Rev. James Reed, was *adopted*, and ordered to be forwarded to the Conference.

94. The tellers announced that they had counted the votes for Vice-President, and that Hon. T. A. Plantz had been elected.

95. It was *voted*, That the Convention proceed to the election of two Secretaries and the Treasurer on the same ballot.

96. Mr. S. S. Carpenter moved the following resolution, to amend the resolution regarding the legacy of Mrs. Emily S. White, which was *adopted:* —

Resolved, That the resolution accepting the trust of the Wyoming property be, and it is hereby amended, so that the deed of conveyance of the property, when sold, shall be made in accordance with the directions of the act of incorporation of this body.

97. On motion of Rev. J. R. Hibbard it was *voted*, That

a business session of the Convention be held this evening, instead of the conference on "The Practical Organization and Needs of the Church."

98. Mr. R. M. Pulsifer moved the following, which was *adopted:*—

Resolved, That the Secretaries of the Convention convey to Mrs. Emily S. White, of Wyoming, Ohio, the thanks of the Convention for her liberal benefaction for one of the most important uses of the Convention.

99. Mr. J. Y. Scammon read the following, and it was *voted*, That it be entered upon the minutes of the Convention: —

MEMORIAL.

Whereas, Since the last Annual Session of the Convention, our distinguished brother Theophilus Parsons, LL.D., Dane Professor of Law in Harvard University, and for more than fifty years an active member of this Convention, as well as one of the most prolific and original writers in the Church, has been removed to his spiritual home in a ripe old age, leaving to us an example in his rich, active, and varied life, and regular attendance upon the services of the Church and the Holy Eucharist, at which he never failed to be present when his health did not prevent; therefore,

Resolved, That in grateful recognition of his services and devotion to the Church, and as a member of this Convention, we have caused this paper to be put upon our records, while we tender our heartfelt sympathies to his widow and surviving family, with the expression of our hopeful trust, that in association with the many other brethren and members of this Convention, who have preceded him in their arrival in the spiritual world, he has found both an enlarged sphere of usefulness, and is in the more full enjoyment of that highest of his delights while here below, of working to extend a knowledge of the doctrines of the New Church, and to preserve and protect the rationality and freedom of its members.

100. It was *voted*, That Messrs. Julien Shoemaker and Wm. McGeorge, Jr., be appointed Trustees of the Building Fund for the term ending in 1884; and Rev. W. H. Hinkley and Mr. Job Barnard, for the term ending in 1885.

101. The Committee to nominate the elective members of the Executive Committee, reported the following names: Rev. James Reed and Mr. F. A. Dewson, of Massachusettts; Dr. R. C. Moffat, of New York; Rev. F. W. Türk, of Canada; W. N. Hobart, of Ohio; Alfred Matthias, of Pennsylvania; Rev. Jabez Fox, of Maryland; Hervey Lightner, of Illinois; Julien Shoemaker, of Philadelphia, and Rev. J. R. Hibbard, of Michigan.

102. The Convention took a recess until half past two o'clock.

2.30 o'clock.

103. The Convention was called to order by the President.

104. The tellers reported that they had counted the votes for Treasurer and Secretaries, and that Mr. John L. Jewett had been elected Treasurer, and Revs. W. H. Hinkley and S. S. Seward, Secretaries.

105. The Convention proceeded to the election of the elective members of the Executive Committee.

106. A communication from Rev. Corydon Millard, making application for admission into the Convention as a minister, was read, and *referred* to the Committee on Ecclesiastical Affairs.

107. A communication from the Ministers' Conference, respecting the publication of Swedenborg's Works in Latin, was read, and the following resolution proposed by the Committee, was *adopted:* —

Resolved, That the General Convention approves of the work undertaken by the American Swedenborg Printing and Publishing Society, and now in progress, of issuing an accurate and handsome edition of the Latin originals of Swedenborg's Theological Writings not hitherto republished, and recommends to the members of the Church such a sub-

scription for the volumes as they appear as will enable the Society to continue the republication.

108. The following resolutions, also offered by the Committee, were then considered: —

Resolved, That until it should otherwise direct, the Convention subscribe for a sufficient number of copies of each volume thus far published, and of each volume as it issues from the press, at the retail price, to furnish, and that it do present, one copy of each volume to each of the New-Church Theological Schools in the United States and England, one to each of the New-Church public libraries, and one to each of the ministers of the New Church in the United States and Canada, which have not a copy already in possession.

Resolved, That the Board of Publications be requested to refund the Latin Fund, which in 1880 was merged in the general fund of the Board of Publications, with interest from the date of its reception, November, 1874, and that it be applied to the above purpose.

109. A motion to refer the resolutions to the Executive Committee, with instructions to carry them into effect, if possible, was *lost*.

110. The resolutions were then *adopted*.

111. Mr. Matthias offered the following, which was *adopted*: —

Resolved, That the Secretaries of the Convention be instructed to inform the English Conference of the New Church of the action of this Convention on the subject of the publication of the writings of the Church in the original Latin, and to invite the co-operation of that body in this important use.

112. It was *voted*, That the income of the "Mrs. Emily S. White Fund" be devoted to this purpose until further ordered.

113. The tellers reported that they had counted the votes for the elective members of the Executive Committee, and that the following-named gentlemen were elected: Rev.

James Reed and F. A. Dewson, of Massachusetts; Dr. R. C. Moffat, of New York; Rev. F. W. Türk, of Canada; W. N. Hobart, of Ohio; Alfred Matthias and Julien Shoemaker, of Pennsylvania; Rev. Jabez Fox, of Washington, D.C.; Hervey Lightner, of Illinois; and Rev. J. R. Hibbard, of Michigan.

114. The following resolution, offered by the Rev. John Goddard, was referred to the Committee on Ecclesiastical Affairs: —

Resolved, That the Committee on Ecclesiastical Affairs be invited to consider the question of the relation between Associations, so as to answer the question, "Ought one Association to institute a Society within the limits of another Association, or to induce a Society within the geographical limits of one Association to join another general body?"

115. The committee to nominate the elective members of the Executive Committee, nominated the following gentlemen additional members of the Committee on the Revision of the Constitution and By-Laws, viz., F. A. Dewson, of Massachusetts; C. C. Bonney, of Illinois; John Pitcairn, Jr., of Pennsylvania; Wm. McGeorge, Jr., of Philadelphia; S. S. Carpenter, of Ohio; and the nominations were *confirmed*.

116. The following resolution was *adopted:* —

Resolved, That the nominations, by the Board of Managers of the Theological School, of the Rev. Chauncey Giles, J. R. Hibbard, D.D., Wm. McGeorge, Jr., and George Ropes, as members of the Board for the term ending in 1885, be *confirmed*.

117. The report of the Board of Publications was taken up, and the following resolutions were offered by Mr. R. M. Pulsifer: —

Resolved, That the Executive Committee be instructed to select a committee of seven, empowered to fill its own vacancies, to secure, under the laws of the State of New York, incorporation as "The New-Church Board of Publication," in general accordance with the second plan for incorporation

submitted in the Eleventh Annual Report of the Board of Publications.

Resolved, That the Executive Committee be requested to immediately select, including those named as the committee of seven on incorporation, twenty or more suitable persons to become members of the "New-Church Board of Publication" after its incorporation.

118. It was moved to refer the whole subject to the Committee on the Revision of the Constitution and By-Laws.

119. The ayes and noes were ordered, and resulted as follows:—

Ayes,—Rev. F. W. Türk, Rev. J. E. Bowers, Rev. Edwin Gould, Rev. W. F. Pendleton, Rev. L. P. Mercer, A. Officer, J. Y. Scammon, W. Northup, J. M. Hill, O. Blackman, C. F. W. Junge, O. Benson, H. S. Maynard, H. Lightner, Rev. Jabez Fox, Rev. J. R. Hibbard, Rev. Adams Peabody, Rev. J. C. Ager, Rev. Frank Sewall, Rev. A. J. Bartels, C. H. Allen, S. B. Spear, Geo. Merrell, J. Hargrave, Rev. W. H. Benade, Rev. L. H. Tafel, Rev. John Whitehead, Dr. F. E. Boericke, C. P. Stuart, E. S. Price, E. J. Schreck, F. Boericke, J. L. Koethen, Alfred Matthias (34).

Noes,—Rev. Chauncey Giles, C. H. Cutler, C. C. Bonney, G. F. Root, Rev. J. B. Parmelee, Job Barnard, Rev. J. Pettee, Rev. S. M. Warren, Rev. W. H. Hinkley, Rev. W. H. Mayhew, Rev. T. F. Wright, Rev. W. Goddard, Jr., Rev. H. E. Goddard, W. J. Cutler, F. A. Dewson, R. M. Pulsifer, J. Ropes, E. C. Pierce, S. W. Keene, E. W. Cutler, J. B. Wayne, Rev. H. C. Dunham, Rev. C. H. Mann, Rev. S. S. Seward, Dr. J. Ellis, Dr. A. Goodell, F. J. Worcester, R. MacDonald, Rev. E. A. Beaman, Rev. J. Goddard, Rev. G. F. Stearns, Rev. A. F. Frost, T. A. Plantz, A. H. Cline, S. S. Carpenter, W. N. Hobart, M. G. Browne, M. B. Stevens, Wm. McGeorge, E. B. Warren (40), and the motion to refer was *lost*.

120. The Convention took a recess until 7.30 o'clock.

7.30 o'clock.

121. The Convention was called to order by the Vice-President.

122. The subject of the incorporation of the Board of Publications was taken up, and Mr. Matthias moved the following as an amendment to the first resolution :—

"*Provided*, That the Committee shall not carry into effect the incorporation of the Board, unless it is done in such a manner that all the members of the corporation and their successors shall be chosen by this Convention."

123. Mr. Scammon moved to refer the whole subject to the Committee on the Revision of the Constitution.

124. The Ayes and Noes were ordered, and resulted as follows :—.

Ayes,—Messrs. Pendleton, Bostock, Mercer, Scammon, Northup, Blackman, Junge, Benson, Maynard, Lightner, Williams, Fox, Hibbard, Ager, Sewall, Allen, Spear, Carpenter, Benade, L. H. Tafel, Whitehead, F. E. Boericke, Stuart, Price, Schreck, A. J. Tafel, Koethen, Matthias (28).

Noes,— Giles, Officer, C. H. Cutler, Bonney, Hill, Keyes, Putnam, Root, Brown, Parmelee, Pettee, Warren, Hinkley, Mayhew, Wright, W. Goddard, Jr., H. E. Goddard, W. J. Cutler, Dewson, Pulsifer, Ropes, Keene, Peabody, Dunham, Mann, Seward, Goodell, Worcester, MacDonald, Beaman, J. Goddard, Stearns, Frost, Plantz, Hobart, Cheever, Merrell, Hargrave, Browne, Stevens, McGeorge (41), and the motion to refer was *lost*.

125. Mr. Pulsifer moved as an amendment to the first resolution :—

Provided, That the Committee of seven be, and they are hereby instructed, to cause to be inserted in the articles of incorporation of the Board of Publication such clauses as shall embody, as far as in the opinion of the Committee the laws of New York will permit, the provisions set forth in the first three articles of the By-Laws proposed according to the second plan.

126. Mr. Ager moved to amend by striking out of the first resolution the words: "In general accordance with the second plan for incorporation submitted in the Eleventh Annual Report of the Board of Publications."

127. Mr. Ager's amendment was *lost*.

128. Mr. Pulsifer's amendment was *adopted*.

129. Mr. Matthias's amendment was *lost*.

130. The first resolution, as amended, was *adopted*.

131. The second resolution was *adopted*.

132. The Convention adjourned to meet to-morrow morning at 10 o'clock.

TUESDAY, 10 o'clock, A.M.

133. The Convention was called to order by the President, and the Rev. Warren Goddard, Jr., conducted the religious exercises.

134. The Roll of the Convention was called, and the minutes of the previous day's session were read and *approved*.

135. Mr. Bonney offered the following, which was *adopted*:—

Resolved, That the present Board of Publications of this Convention, and the Executive Committee of the Convention, respectively, be and they are hereby authorized, by the General Convention to transfer and deliver to the corporation directed to be organized under the laws of the State of New York, to conduct the business and perform the work hitherto conducted and performed by the unincorporated Board of Publications, the property now or then in the charge of said first-named Board, whenever the same and the Executive Committee respectively shall be satisfied that such corporation has been duly created and organized in substantial accordance with the resolutions of this Convention therefor; said corporation to receive such property and conduct said business as the agent and trustee of the Convention, and not independently of the same, and subject to its direction.

136. Rev. L. H. Tafel offered the following, which was *adopted*:—

Resolved, That the Executive Committee of the General Convention, in appointing the first twenty members for the Board of Publication, be instructed to select ten ministers and ten laymen for this purpose.

137. The rules were suspended to allow Mr. Scammon to introduce the following preamble and resolution, which were *laid on the table:—*

Whereas, The publication uses of the Convention and its Theological School having been relegated to corporations in New York and Massachusetts, the only great general recognized use by the Church being provided for generally by the respective Associations, there seems no pressing necessity for another meeting of this body until the Committee appointed to revise the Constitution shall have completed their work, and arrived at a reasonable unanimity,

Therefore, Considering the great expense attending a meeting of the Convention, and that its uses are provided for in the interim of its meeting,

Resolved, That when this annual session terminates, it stands adjourned for three years, unless the Committee on the Constitution shall sooner agree upon a revised Constitution, and notify the Executive Committee of that fact; and in the meantime the American Conference of the New Church Ministers be requested to provide for those parts of the Church not included within the bounds of an Association.

138. The Report of the Committee on Ecclesiastical Affairs was taken up, and the changes and additions to the list of ministers were *approved*.

139. The recommendation of the Committee to add the following to Section 26 of the By-Laws was *adopted:—*

Every minister ordained by authority of the Convention, and not connected with an Association, shall report his official acts to the Convention annually. Whenever such minister, so ordained, shall neglect to make a report to the Convention as aforesaid, he shall be notified of such neglect by the Secretaries. After notification and failure to report

for three years, his name may be stricken from the Roll of Ministers, after the fact has been certified by the Secretaries to the Convention. In case a minister shall desire to be reinstated, after his name has been stricken from the Roll, he shall make application to the Convention, which shall be referred to the Committee on Ecclesiastical Affairs, which shall report thereon to the Convention.

140. The Report of the Committee on the Order of the Ministry was taken up, and it was moved to adopt the following articles, instead of Sections 16–20, inclusive, of the Constitution :—

STUDENTS AND CANDIDATES FOR THE MINISTRY.

1. A member of the New Church pursuing in a theological school of the New Church, or under the instruction of a Pastor, a preparatory course of study, may, on presenting to the Presiding Minister of an Association, or of the General Convention, the recommendation of the Principal of such school or of such Pastor, become a candidate for the Ministry, and be authorized as such by the Presiding Minister to lead in worship, to teach the doctrines of the Church, to lecture, and to officiate at funerals, such authorization to be renewed annually so long as continued; and all such services shall be performed under the supervision of such Presiding Minister or Principal, or a Pastor appointed for the purpose; and the provisions of this clause may also apply by vote of an Association to others than candidates for the Ministry.

THE PRIESTHOOD OR MINISTRY.

2. A member of the Church who has been a candidate for a suitable term, may, with the sanction of an Association, be ordained into the Ministry, with such powers as the Association shall prescribe.

3. A Minister who has been invited by a Society to become its Pastor, may, on presentation of the proper credentials to the Presiding Minister, be installed into the pastoral office, with power, if not previously conferred, to

administer the sacraments of Baptism and the Holy Supper, and to consecrate Marriages.

4. A Pastor, after a suitable term in the pastoral office, may, by request of an Association, and with the sanction of the General Convention, be invested with the office of General Pastor, with power to authorize candidates, ordain Ministers, and preside over a general body of the Church, while acting as Presiding Minister of any Association, or of the General Convention.

141. It was moved to amend by adding the following words to the last rule: "Provided that the adoption of these rules shall not affect the status of existing Ministers, and that those who have been consecrated as Ordaining Ministers shall be classed as General Pastors."

142. The amendment was *adopted*.

143. The articles as amended were *adopted*.

144. On motion of Rev. S. M. Warren, the following verbal amendments to the Constitution and By-Laws were *adopted*, in order to harmonize them with the new order:—

In Sec. 8, line 6, strike out the words "Superintendents or Presiding Ministers," and insert "General Pastors."

In Sec. 21, line 1, strike out the words "licensed or."

In lines 6, 14, 23 and 27, strike out "Licentiate or."

In lines 17 and 18, strike out "Presiding Minister, Superintendent," and insert "General Pastor."

In line 19, strike out "the Licentiate or," and insert "such."

In line 21, strike out "the authority of the."

In lines 22 and 23, strike out "Chairman, Presiding Minister, Superintendent," and insert "General Pastor."

In line 24, strike out "authority of Licentiate or," and insert "office of."

In line 25, strike out "as the case may be."

In Sec. 25 of the By-Laws, strike out "Superintendents" and insert "General Pastors."

In the Standing Recommendations, No. 2, strike out "Superintendent" wherever it occurs, and insert "General Pastor."

145. The following was *adopted:*—

Resolved, That the Committee on the Revision of the Constitution be instructed to embody the new sections relating to the order of the Ministry in the new Constitution.

146. The following "Standing Recommendation" was *adopted:*—

"3." Associations are recommended to make such specific rules, under the general rules for the regulation of the Ministry, as they may consider necessary or desirable.

147. The Report of the Board of Directors of the Theological School was taken up, and it was *voted:* That the matter of change of name of the Theological School be postponed until the question of the location of the School shall be settled.

148. The Report of the Committee on Foreign Correspondence was taken up, and it was moved to adopt the following resolution:—

Resolved, That the aid of this Convention be extended for the following year to the missions in Italy, Sweden, Denmark, and East Prussia, to the same amount as voted for the past year.

149. Mr. McGeorge moved the following as an amendment:—

Provided, That the amounts subscribed for foreign or for general mission work will warrant the same; and if not, that the amounts suggested in this resolution shall respectively abate *pro rata*.

150. The amendment was *adopted*.

151. The resolution as amended was *adopted*.

152. The following from the same Committee was *adopted:*—

Resolved, That the Board of Missions be recommended to send the sum of fifty dollars to Rev. A. Schiweck, on account of the past year's appropriation, as soon as possible.

153. Mr. Pulsifer moved the following, which was *adopted by a rising vote:*—

Resolved, That the Convention extends its congratula-

tions to the Chicago Society on the completion and occupation of the beautiful temple of worship, and on their success in accomplishing this object without incurring an indebtedness.

Resolved, That with these congratulations the Convention mingles its thanks for the thoughtfulness, kindness, and hospitality of the Chicago Society, which have contributed so largely to the usefulness of this session of the Convention, and to the social pleasure enjoyed by its members.

154. Mr. W. J. Cutler extended the invitation of the Boston Society to the Convention to hold its next annual session in that city, and it was *voted* to accept the invitation, and refer the question of the time for holding the meeting to the Executive Committee.

155. The following was *adopted* on motion of Rev. Frank Sewall:—

Resolved, That the biographical notice of the late Rev. Solomon Bauman, contained in the Report of the Committee on Foreign Correspondence, be referred to the editor of the New Jerusalem Magazine, with a request for its publication.

156. The Report of the German Missionary Union was read.

157. The following was *adopted*:—

Resolved, That the "Annals of the New Church," prepared by Mr. William Roberts, of Philadelphia, and presented to the Convention of 1879 for preservation and publication, be delivered to the editor of the New Jerusalem Magazine for publication.

158. The President announced the following Committees:—

Committee on Foreign Correspondence — Rev. Frank Sewall, Rev. L. H. Tafel, Rev. S. M. Warren, Rev. J. E. Werren.

Committee on the Publication of Swedenborg's Manuscripts — Rev. W. H. Benade, Rev. S. H. Worcester, Rev. S. M. Warren, Rev. J. C. Ager.

To Audit the Treasurer's Accounts — G. Woolworth Colton, L. S. Burnham.

159. The Minutes were read and *approved.*

160. After singing the 71st Selection, the Convention finally *adjourned.*

CHAUNCEY GILES, *President.*

W. H. HINKLEY,
S. S. SEWARD, } *Secretaries.*

MEMORANDA.

ON Friday evening, at 7.30 o'clock, a reception was given at the church, at which the members of the Convention were welcomed to Chicago by the Rev. L. P. Mercer, and addresses were delivered as follows: By the Rev. S. M. Warren, on "The New Dispensation, A Distinct Step in the History of the Church;" by the Rev. A. F. Frost, on "The New Theology, Speaking to Reason with the Voice of Authority;" by the Rev. Frank Sewall, on "The New Education, Science and Philosophy in the Light of Spiritual Truth;" by the Rev. T. F. Wright, on "The New Literature and Art,— the Law of Use Realized in Expression;" and by the Rev. L. H. Tafel, on "The New Life, the Law of Use Realized in Conduct;" after which the remainder of the evening was spent in social intercourse.

On Saturday evening supper was served in the vestry, and at 8 o'clock a meeting in preparation for the Holy Supper was held in the church; discourse on MATT. v. 23 and 24, by the Rev. J. C. Ager, of Brooklyn, N. Y.

On Sunday morning, at 10.30 o'clock, the usual services were held at the temple, Van Buren Street, near Michigan Avenue, with sermon by the Rev. Warren Goddard, Jr., on "The Uses and Abuses of Doctrine." Text PSALM xx. 7.

At 3 P.M. the most holy sacrament of the Lord's Supper

was administered at the temple by the President of the Convention, assisted by the Revs. J. C. Ager, T. F. Wright, H. E. Goddard, and S. S. Seward, to 233 communicants.

At 7.30 o'clock, the Rev. R. R. Rodgers, of Birmingham, England, preached on "The Woman Clothed with the Sun," Rev. xii. 1.

At the West Side Temple, the Rev. L. H. Tafel, of Philadelphia, preached on Sunday morning from Psalm cxxii. 6 and 7.

The Rev. F. W. Türk, of Berlin, Canada, preached in the West Side German Church at 10.30 A.M., on John v. 14, and administered the Lord's Supper to 35 communicants. In the evening the Rev. J. J. Lehnen, of Norway, Iowa, preached in the same place.

REPORTS OF OFFICERS AND COMMITTEES.

No. 1.—Report of the Secretaries.

The Secretaries report that the Journal of 1881 was printed, with the advice and consent of the Executive Committee, by the editors and proprietors of the *New Jerusalem Magazine*, as their August number. Eight hundred copies were struck off for the use of the Convention; of which one hundred and ten copies were sent to the English Conference; thirty to the Australasian Conference; eighty to other foreign bodies and individuals; one hundred and eighty divided *pro rata* among the different Associations and Societies belonging to the Convention; two hundred and nine to the officers, ministers, licentiates, and delegates to the Convention, and the balance reserved for future use.

They also report that they have received one hundred and ten copies of the *Minutes* of the English Conference, which were mailed, one copy each, to the ministers, officers, and members of the committees of the Convention as far as they would go.

They also received thirty copies of the *Minutes* of the Australasian Conference, which were divided among the periodicals, reading-rooms, and the older ministers of the Church.

They would also report that they have obeyed the instructions given them in Minute 121 of last year's Journal, with regard to assessments; the results of which will be found set forth in the Report of the Treasurer.

Willard H. Hinkley,
S. S. Seward, } *Secretaries.*

No. 2. — Report of the Treasurer.

J. L. Jewett, Treasurer, *in account with* the General Convention of the New Jerusalem in the United States of America.

General Fund.

1881.		Dr.	Cr.
May 1.	To Balance	$111 34	
June 15.	" Copying Journal	5 00	
" 15.	" Printing Report of Executive Committee	3 75	
" 15.	" W. H. Hinkley, Secretary	55 00	
" 15.	" S. S. Seward, Secretary	33 52	
July 22.	" Printing Treasurer's Report	9 50	
Aug. 3.	" " and Mailing Journal	325 00	
Oct. 17.	" Expressage, postage, etc., on Journal	16 19	
1882.			
Feb. 20.	" W. H. Hinkley, Sec., Meeting Ex. Com.	12 50	
March 3.	" Set of Swedenborg's Works for Prest. Garfield	30 00	
April 30.	" Balance	19 97	
1881.			
May 14.	By L. C. Iungerich, Julien Shoemaker, and Wm. McGeorge, Jr.,		$30 00
June 15.	" Sunday Collection at Washington, D.C.		149 97
" 15.	" Pennsylvania Association		25 00
" 15.	" Missouri "		5 00
" 16.	" Maryland "		26 70
" 17.	" Michigan "		10 00
" 17.	" Maine "		33 50
July 20.	" Ohio "		54 80
Aug. 9.	" Denver Society		1 10
" 16.	" Canada Association		17 40
Sept. 9.	" Edenfield, Pa., Society		10 00
" 20.	" First Society, San Francisco, Cal.		10 50
Oct. 24.	" Massachusetts Association		140 10
Dec. 6.	" New York "		52 90
1882.			
Feb. 18.	" San Francisco Society (Rev. J. Worcester,)		11 00
April 22.	" Wm. McGeorge, Jr.		10 00
" 22.	" Julien Shoemaker		10 00
" 22.	" Richard A. Lewis		10 00
" 22.	" E. Burgess Warren		10 00
" 30.	" Interest from Irving Savings Institution		3 80
		$621 77	$621 77

Wilkins Fund.

1882.		Dr.	Cr.
March 3.	To Amount paid Theological School Fund	$90 00	
April 28.	" " " " " "	30 00	
1881.			
July 1.	By Interest on U. S. Bonds		$30 00
1882.			
Jan. 4.	" " " "		60 00
April 1.	" " " "		30 00
		$120 00	$120 00

Wales Fund.

		Dr.	Cr.
1882.			
March 3.	To Amount paid Theological School Fund	$350 00	
1881.			
Aug. 31.	By Interest on Bond and Mortgage		$175 00
1882.			
March 1.	" " " "		175 00
		$350 00	$350 00

Richards Fund.

		Dr.	Cr.
1882.			
April 28.	To Amount paid Board of Publications	$40 00	
1881.			
July 1.	By Interest on U. S. Bonds		$10 00
Oct. 1.	" " " "		10 00
1882.			
Jan. 4.	" " " "		10 00
April 1.	" " " "		10 00
		$40 00	$40 00

Lull Fund.

		Dr.	Cr.
1882.			
April 30.	To Balance	$134 62	
1881.			
July 21.	By Interest on Bond and Mortgage		21 00
1882.			
Jan. 7.	" " " "		21 00
March 6.	" Amount refunded from Theological School Fund		92 62
		$134 62	$134 62

Building Fund.

		Dr.	Cr.
1881.			
Sept. 5.	To Amount paid Trustees of this Fund	$250 00	
1882.			
April 30.	" Balance	19	
1881.			
May 1.	By Balance		15 94
July 1.	" Interest on U. S. Bonds		2 00
Sept. 5.	" Proceeds $200 U. S. 4 per cent. bonds sold		230 25
Oct. 1.	" Interest on " " "		2 00
		$250 19	$250 19

Jenkins Fund.

		Dr.	Cr.
1882.			
March 3.	To Amount paid Theological School Fund	$140 00	
1881.			
July 21.	By Interest on Bond and Mortgage		70 00
1882.			
Jan. 7.	" " " "		70 00
		$140 00	$140 00

Cash Balances.

1882.			
May 1.	Balance to credit of General Fund	$19 97	
" 1.	" " Lull Fund	134 62	
" 1.	" " Building Fund	19	
" 1.	Cash on deposit at Irving Savings Institution		$154 78
		$154 78	$154 78

Property of the Convention in the Hands of the Treasurer: —

Wales Fund, Bond and Mortgage	$5,000 00
Jenkins Fund, " "	2,000 00
Lull Fund, " "	600 00
Wilkins Fund, U. S. 4 per cent. bonds (par value)	3,000 00
Richards Fund, " " " "	1,000 00
Cash in Irving Savings Institution	154 78
	$11,754 78

Examined and found correct,

G. WOOLWORTH COLTON,
L. S. BURNHAM, } *Auditors.*

The Treasurer recommends that contributions for the use of the General Fund for the current year, to the amount of six hundred dollars, be asked from the various associations, apportioned according to the rule adopted at the last session of the Convention.

The following amounts, due on the calls of 1878 and 1880, remain unpaid: —

* Illinois Association	$61 50
Minnesota "	9 70
Philadelphia Second Society	10 00
Milwaukee Society	5 00
	$86 20

Respectfully submitted,

JOHN L. JEWETT, *Treasurer.*

New York, May, 1882.

* Paid during the session of the Convention.

No. 3. — Report of the Executive Committee.

The Executive Committee has held two meetings since its appointment,— one in Washington, on May 24, 1881, and one in Chicago, on the 7th inst.

The following resolution was adopted by the Executive Committee of last year, but not reported to the Convention: —

Resolved, That it be recommended to the Convention that the disposition of the Lull Fund be placed in the hands of the Trustees of the Building Fund.

We renew the recommendation.

The Secretaries of the Convention were appointed to revise the list of Societies, and reported that only one of those on the list (see Journal, 1881, p. 119) had ceased to exist, namely, the New Orleans Society, and the Committee voted to drop the name of that Society. The Committee have considered the proposition, "that the title of the Committee on Foreign Correspondence be changed to that of the 'Board of Foreign Missions,' and that they take charge of the Foreign Missionary Work" (see Min. 50, Journal, 1881), and regard it as not desirable, because the work abroad is too small to require the attention of a separate Board at the present time, and the present Board of Missions is able to attend to all the wants of these Missions.

In making the above recommendations the Committee have been influenced by the belief that it is best to let the Constitution and By-Laws

remain substantially as they are, until the Convention is ready to consider the subject of their entire revision. There is abundant evidence that the time has come when this subject should be taken in hand.

1. The present Constitution and By-Laws do not meet the wants of the Convention. This is evident from the fact that a considerable part of the time at every meeting is occupied in amending and trying to adapt them to our wants. Three-fourths of the questions referred to the Executive Committee at the last meeting of the Convention related to these amendments.

2. One amendment suggests and often requires other changes to make the different parts harmonize, and it is extemely difficult, if not impossible, to make the whole structure cohere as one.

3. The Committee on Ecclesiastical Affairs will present a plan for the organization of the Ministry, which, if adopted, will make great changes in that part of the Constitution which relates to this subject.

4. The opinion is general, and is becoming more pronounced, that a Constitution and By-Laws could be formed which would be better adapted to our wants, and which would save much time and labor by doing away with the necessity for constant repairs.

Whenever this work of revision is undertaken it is evident that it should be done with great care and deliberation, and that our best wisdom should be employed in the work. Your Committee therefore recommend that a Committee of —— be appointed to revise the Constitution and By-Laws of the Convention, and report at its next meeting.

In the meantime, the Committee, having considered the proposed amendments to the Constitution referred to it by the last Convention, report as follows: —

1. It is recommended that the constitution of the Executive Committee remain as it is for the present, but that the Associations be represented on the Committee as far as practicable. (See Mins. 71 and 105, Journal, 1881.)

2. That the recommendation of the Executive Committee of last year to amend section 5 of the Constitution by striking out all after the words, "is not full," and inserting as follows: "And the vote of the delegation is divided, the whole vote to which the Association or Society is entitled shall be divided in the same proportion" (see Min. 114), be adopted without the proposed amendment adding the words, "unless such Association or Society shall otherwise direct." (See Min. 115.)

3. That the proposition of the Illinois Association (see Min. 135, Journal, 1881), that Ministers as well as Laymen should be members of the Convention by being delegated thereto, should not be considered at the present time, in view of a proposition contained in this Report that the present Constitution be entirely remodeled.

4. That having considered the proposed amendment to section 12 of the By-Laws (see Min. 161), we recommend that it be amended as follows: After the word "Conference," insert the words, "and such other associated bodies as he may deem desirable," and after the word "person," insert the words, "or persons."

5. That we do not recommend the adoption of the proposed amendment to section 16 of the By-Laws respecting the making up of the Journal. (See Min. 164.)

6. That we recommend that the proposed Resolution that the membership of all persons in this Convention shall not extend beyond one year without reappointment or re-election, be not adopted, in view of the proposed remodeling of the Constitution.

The Committee would further report that they recommend that in pursuance of the Resolutions adopted last year (see Min. 121), a *per capita* assessment of 15 cents be assessed this year for the general uses of the Convention.

No. 4.—Report of the Board of Publications.

The present membership and organization of the Board is as follows:—

Term expires 1882.	Term expires 1883.
Rev. W. B. Hayden, of Maine.	H. W. Guernsey, of N. Y.
Nathan Hobart, of N. Y.	James M. Hill, of Illinois.
Mordaunt Bodine, of N. Y.	Richard A. Lewis, of Penna.
C. H. Allen, of Ohio.	R. M. Pulsifer, of Mass.

Term expires 1884.

D. L. Webster, of Mass.
G. Woolworth Colton, of N. Y.
Dr. A. E. Small, of Illinois.
H. C. Spencer, of Washington, D. C.

Chairman.—R. M. Pulsifer, of Boston, Mass.
Secretary.—Henry W. Guernsey, of New York City.
Treasurer.—Mordaunt Bodine, of New York City.
Standing Committee.—Messrs. Hobart, Bodine, Guernsey, Lewis, and Colton.
Auditing Committee.—Messrs. Hobart and Colton.

The usual exhibit of the finances, business, etc., of the Board is herewith presented.

Fifty Thousand Dollar Fund.

Collected prior to April 1, 1881	$36,383 14	
" during year ending April 1, 1882	270 40	
Total receipts		$36,653 54
Funds in Treasurer's hands April 1, 1881		$7,948 02
Subscriptions received the past year	$270 40	
Income from invested funds for the year	434 70	
		705 10
Total		$8,653 12
Transferred to Manager during the year		2,800 00
Funds in Treasurer's hands April 1, 1882		$5,853 12

Merchandise Statement.

DR.

To Merchandise inventoried April 1, 1881	$5,211 55	
" purchased past 12 months	7,078 64	
Expenses for the year	3,216 20	
		$15,506 39

CR.

By Merchandise sales for the year	$7,102 83	
" on hand, as per inventory	6,277 14	
Net Loss for the year	2,126 42	
		$15,506 39

"Messenger" Statement.

DR.

To Cost of Paper	$1,300 91	
Printing and Publication Expenses	3,714 55	
Editorial Expenses	1,782 17	
		$6,797 63

CR.

By Receipts from Subscriptions	$6,427 38	
" " Advertisements,	89 37	
Net Loss for the year	280 88	
		$6,797 63

Subscription List April 1, 1882	2,491	
Free List	211	
Exchanges	76	
Surplus	222	
Copies printed weekly		3,000

Assets and Liabilities, April 1, 1882.

ASSETS.

Plates, Types, Fixtures, etc.	$3,000 00	
Merchandise	6,277 14	
Debts considered good	835 74	
Cash in Manager's hands	61 95	
Assets in charge of Manager		$10,174 83
Indianapolis Bond and Mortgage	2,500 00	
" " "	2,500 00	
Deposit in Merchants' Clerks Savings Bank	110 01	
" Irving Savings Bank	176 85	
" Broadway "	165 61	
" Greenwich "	163 62	
" East River "	160 63	
" Broadway National Bank	76 40	
Assets in charge of Treasurer		$5,853 12
		$16,027 95
Deduct Liabilities		1,440 89
Balance of Assets		$14,587 06

Summary of Income and Expenditures.

EXPENDITURES.

General Expenses, Printing Reports, Insurance, etc.	$372 78	
Cost of Plates, Type, etc., during the year	244 21	
Loss on Merchandise Account	2,126 42	
" Messenger "	280 88	
		$3,024 29

INCOME.

Donations	$270 40	
Income from Investments	434 70	
Received on old Bad Debt Account	51 06	
		$756 16
Net loss for the year		$2,268 13
Net Assets, April 1, 1881	$16,855 19	
" April 1, 1882	14,587 06	
Difference, which agrees with above summary		$2,268 13

Examined and found correct.

NATHAN HOBART,
G. WOOLWORTH COLTON, } *Auditors.*

One of the $2,500 mortgages has recently become due, and it was expected that the amount would be received before closing the annual accounts, in which case this report, like those of several preceding years, would have contained the statement that the Board had no liabilities. As soon as the $2,500 is available the indebtedness of $1,440.89 will be paid off.

The financial exhibit this year is not so good as the last, which was exceptionally favorable; so much so that the income from invested funds was sufficient to make the year's work self-sustaining, as was stated in the annual report. That exhibit led the Board to reduce the price of the *Messenger*, thereby diminishing the income at the rate of over $500 per annum, provided there should be no increase in the subscription list.

In the Sixth Annual Report of the Board, made five years ago, a table was printed showing that the loss on the *Messenger* for the six preceding years had been $6,955 24
Deducting profit on merchandise for the same period . . . 2,671 88
Left a net loss on the entire business for the six years of . . 4,283 36
Averaging, per annum 713 89

During the past five years the aggregate loss on the *Messenger* and merchandise accounts has been $5,001.35, averaging $1,000.27, and making the average for the eleven years that the Board has been in existence $844.06 per annum.

These figures do not include the general expense account for printing reports, insurance, etc., which have averaged $319.56 for the past five years.

The Standing Committee, who have charge of the Book Room in the intervals between meetings of the full Board, finds it difficult to account for all the difference in the results of the business of last year, as compared with that of the year preceding. That the *Messenger* and merchandise accounts should show a deficiency of $2,407.30, as against $715.85 in the previous year, an increase of $1,691.45, is not encouraging if judged from a

business point of view only. The reduction in the price of the *Messenger* and the necessity of employing an assistant in the Book Room, but in part account for the difference. Another reason is that the sale is greater of tracts, on which the profit is small, and less of books. While the sales in dollars are not reduced, and while more pages of reading matter are disposed of than ever, the profits are lessened and the expenses increased. It will be readily seen that the filling of an order received for a hundred tracts, each of a different title from the others, and the whole costing but two dollars, involves tenfold the time that would be consumed by one calling for two or three books of the same value. Still there is reason to think that the real uses of the Board are enlarging, and that dollars and cents are not a just measure of its service in the Church.

The detail brought about by this change has made the work of the Manager very laborious, keeping him at work not only during holidays and evenings, but often to very late hours in the night; and his health having been seriously impaired in the service of the Board, the employment of additional help became indispensable to the carrying on of the work. An assistant has therefore been employed, and an arrangement made with the American Swedenborg Printing and Publishing Society to pay one half of his salary. It is believed that this arrangement will prove advantageous to both societies.

In the Sixth Annual Report above referred to, a new valuation of the assets was made in connection with the following statement: "The new valuation is not intended to show what the assets would be likely to realize at a forced sale, but the effort has been to fix a price upon the property at which any one intending to continue the business would be ready to purchase it in preference to buying new stock elsewhere, or investing the same amount in any other way."

At that time the valuation placed upon the plates, types, and fixtures was reduced to the sum of $3,000, while the stock considered merchantable was marked down one half, which plan of taking stock at one half the wholesale prices has since been continued. The profit however derived from sales of books is steadily diminishing, and for various reasons. Among them are the new cheap editions of Swedenborg's works, the lower prices placed on former editions of the writings, the large number given away, and the relatively increasing use of newspapers, magazines, and tracts, as compared with books. This last is believed to be a very general experience, and not confined to the publishing matters under charge of the Board.

If there should be a succession of years of unprofitable business, the question as to what changes must be made would have to be met. It has therefore been decided to place a valuation on the assets that it is believed can be *realized in cash*, and this course seems to be a prudent and proper one to pursue hereafter. It is that pursued by conservative business houses.

By the entries now made on the books the valuation of $3,000 placed on plates, types, fixtures, etc., is omitted. In doing this the plan has been adopted which is pursued by the American Swedenborg Printing and Publishing Society. The sum of $3,000 has also been deducted from the merchandise inventory, as representing the possible loss by a forced sale if the business should be at any time abandoned, and it is proposed to pursue this

course annually. By these two changes the valuation placed upon the assets is reduced $6,000.

After making the necessary entries on the books the balance sheet of the Board therefore will stand as follows:—

ASSETS.

Merchandise	$3,277 14
Debts considered good	835 74
Cash	61 95
Assets in charge of Manager	$4,174 83
" " Treasurer	5,853 12
	$10,027 95
Deduct Liabilities	1,440 89
Net Assets, April 1, 1882	$8,587 06

Every one who reads this report will readily see that the change in the figures works no diminution in the real value of the property in charge of the Board. Calling the property no more than there is every reason to believe it will realize under any circumstances, gives rise to feelings of satisfaction that the Board is in this respect, at least, on a solid basis. If it should at any future time be closed out, all will be glad to have a profit made over and above the valuation placed on the assets, rather than have an apparent loss of several thousand dollars to report.

It is hoped that no one will feel discouraged in finding that it has cost the Church at large the average annual sum of $844.06 the past eleven years to sustain the *Messenger* and Book Room; making the aggregate sum for that time $9,284.71 for these two items.

This makes quite a favorable showing when compared with the report made to the Convention at its session in Chicago eleven years ago, that the loss on its publishing business during the year had been $4,011.86. At that date the business affairs of the Convention were in such a position that it was stated in the same report that "the estimate of the amount of money required to carry on the operations of the General Convention until its meeting in 1872 was $12,850." It was the outlook for the future which then led to the formation of this Board.

The following gives an approximate estimate of the general results of the Board's work since it was organized:—

Donations received in eleven years			$36,653 54
Deduct indebtedness and prospective early requirements of the business placed by the Convention in charge of the Board when it was organized		$12,850 00	
Deduct loss on *Messenger* and Merchandise		9,284 71	
" present cash Assets	$5,853 12		
Less Liabilities	1,440 89	4,412 23	
			$26,546 94
			$10,106 60

The above figures show that the sum of $10,106.60 represents substantially the amount that has been absorbed by general expenses, and by the outlay for plates, types, fixtures, etc. The plates for the Books of Worship, Hosanna, and of the Compendium, including the sums paid for translation and compilation of the Compendium, are the principal items, aggregating considerably more than one half of the $10,106.60. With regard to the property not coming under the head of cash assets, it is believed that the present stock of merchandise, plates, etc., represents nearly if not quite the same cash value as was represented by the stock turned over to the Board by the Convention eleven years ago.

There should however be added to the above estimate of expenditure the income derived from the small amount of capital that the Board has been able to keep invested; but allowing for this, the total outlay, after paying off the obligations bequeathed to it, has been considerably less than $2,500 per annum.

It thus appears that if the Board could have had at the start a paid-up fund of $50,000, invested at five per cent, its income of $2,500 so derived would have made its work self-sustaining, leaving the $50,000 fund intact. Thus situated all subsequent donations could have been appropriated for other uses. It is easy to see much important work that might be engaged in if the lack of means did not prevent it.

This statement seems to the Board to emphasize the importance of having the publishing arm of the Convention placed in the best possible position for attracting the bequests that will give permanence and stability to its work.

It has been a disappointment to find that the subscription list of the *Messenger* has not increased with the return of more general prosperity, and it has been hoped that friends would have supplied funds for the especial purpose of improving the paper and enlarging its circulation.

In this connection the following letter from the editor is submitted:

NEW YORK, April 1, 1882.

Gentlemen of the Board of Publications:

I take pleasure in reporting that the *Messenger* is performing a great use in the Church, as is evidenced by numerous letters which I am continually receiving. New Church persons who are separated from their fellow-receivers of the heavenly doctrines find in our paper a pastor, and by means of it they are brought into association with their brethren.

While gratefully recognizing the important service the *Messenger* is enabled even now to perform, I am painfully conscious that it might accomplish a more extended use. There are many respects in which the *Messenger* might be made very much better, as follows: in the extent and variety of its contents, in the completeness of its news, and in the quality and amount of its editorial matter. Though observing the changes which might be made to advantage, I find myself laboring under such restrictions as to be unable to accomplish them. The rather limited portion of my time for which the Board is able to pay is so crowded with routine and perfunctory duties, which might be as well done by a subordinate under my direction, that I am unable to do myself or the *Messenger* justice.

The improvements above specified I believe could be made if the Board would authorize me:

1. To employ an assistant at an expense not to exceed six hundred dollars a year.

2. To employ regular resident correspondents at the principal centres of New Church activity, at an annual cost of not over fifty dollars each.

3. To pay for contributions for the *Messenger* to an amount not exceeding five hundred dollars a year.

Having made these or some similar provisions for the benefit of the contents of the *Messenger*, it would be wise to make some external alterations in type, style, etc.

With these changes we could certainly go to the Church with a more earnest appeal for support in subscriptions, contributions, and advertisements. I am exceedingly anxious not to let the large field lying before us remain unoccupied. And I sincerely hope that the Board will in some way be enabled to provide the means necessary for the accomplishment of this end.

I remain,

Most respectfully yours, C. H. MANN.

The Board considers the care of the *Messenger* to be the first and mos important work committed to it. They would be very glad to have all the suggestions of the editor carried into effect if funds for the purpose were provided.

With this end in view it has been decided to make an earnest attempt to secure the remaining $13,346.46 to complete the amount originally proposed, and the following subscription paper has been consequently drawn up:—

"The undersigned hereby agree to pay the sums set against their names respectively, on or before March 1, 1883, to the organization which shall at that time have charge of the publication work of the General Convention of the New Jerusalem in the United States of America, to complete the sum of $50,000 which it was decided in the year 1871 to attempt to raise; provided however that the entire sum needed, viz. $13,346.46, is subscribed before the end of the year 1882, and an announcement thereof made in the *Messenger* or by circular in January, 1883, or earlier. It being understood that the subscriptions are subject to the stipulation that the sum of $10,000 thereof is to be invested as a special fund for sustaining and improving the *Messenger*, or the weekly organ of the said Convention, by whatever name it may from time to time be called, so long as one is issued, and that the income alone arising therefrom is to be expended. Also, that no change in the disposition of this fund is ever to be made, except in accordance with the unanimous vote of the Convention, so long as said weekly organ shall be maintained."

The members of the Board urgently appeal to the Church to subscribe the remaining sum needed.

This plan, by which a part of the $50,000 is to be permanently invested, if it can be successfully carried out, will gratify that portion of the early subscribers who supposed their contributions were to form part of a continuing Trust Fund, and who desired to have their subscriptions take that course. The reasons why such an investment was not intended, and was entirely impracticable at that time, were fully explained in the Sixth Annual Report of the Board.

As an additional motive for urging the completion of this fund, it is well to state that a conditional bequest of a large sum of money donated by will to be paid to the Board in a certain contingency, which may or may not happen, was worded so that the amount was "to be added to the $50,000 Fund when completed." In the comparatively prosperous times we are now experiencing it would seem entirely feasible to speedily secure the sum needed.

The salaries paid to Mr. Mann as editor of the *Messenger*, and to Mr. Swinney as manager of the Book Room remain, as for several years past, $1,200 and $1,600 respectively.

Several persons have proposed to have the name of *The New Jerusalem Messenger* changed to *The New Church Messenger*. If the Convention prefers that no change be made in the title of its organ, the Board will be glad to have a vote passed to that effect.

The new editions printed during the year have been:

250 Book of Worship, Boston Edition.
250 " " New York Edition.
250 " " Psalter Edition.
780 Book of Rites and Sacraments.
1,000 Talk about Swedenborg.

The Iungerich Trustees report that they have printed during the year ending April 1, 1882, 1,000 copies of the "Apocalypse Revealed," and 1,000 copies "True Christian Religion" from the plates of the Rotch editions.

The Index to the volumes of the old series of the *New Jerusalem Magazine* is now nearly printed. It will make a volume of about 300 pages, and has involved a great amount of painstaking care on the part of the editor. It is hoped that it will be distributed during the coming summer, and prove of a value commensurate with its cost of time and money.

INCORPORATION.

It is with much pleasure that the Board is able to place before the Convention two plans for incorporation under the laws of the State of New York, both of which it is believed will be regarded as quite free from danger of "local control."

The language of the statute of 1848, as passed by the Legislature of the State of New York, provides for the formation of such a corporation by "any five or more persons of full age, citizens of the United States, a majority of whom shall be citizens of and residents within this State."

When the American Swedenborg Printing and Publishing Society was organized in 1850, it was supposed that there must always be a majority of its members resident within the State, and careful provision was made accordingly.

When the plan printed last year was drafted, the matter seemed to be in doubt, but after much consideration, all the lawyers who have looked into the matter are, so far as the Board is informed, entirely satisfied that it is

only necessary that the original incorporators, who need not exceed five persons, shall be citizens of the United States, and a majority of them citizens of New York.

It is thus made feasible to have the Board formed from all members of the Convention who choose to join it, or of a smaller number, in which, however, all parts of the United States and Canada can be represented.

In both of the plans herewith presented, the Certificate of Incorporation, excepting as to the number of Directors, may be the same, but the By-Laws would be quite different.

CERTIFICATE OF INCORPORATION.

The undersigned (names of seven persons) do hereby certify: —

1. That they are persons of full age and citizens of the United States, and that a majority of them are citizens of and residents within the State of New York.

2. That they desire to associate themselves and form a Society for benevolent, charitable, literary, and missionary purposes, and for the furtherance of religious opinion, pursuant to the requirements of an Act of the Legislature of the State of New York, entitled "An Act for the Incorporation of Benevolent, Charitable, Scientific, and Missionary Societies, passed April 12, 1848, and the several Acts amendatory thereof."

3. That the name or title by which such Society shall be known in law is "THE NEW CHURCH BOARD OF PUBLICATION."

4. That the business of such Society is to be conducted, and the principal place of business is to be, in the city and county of New York.

5. That the particular business and objects of such Society are to be the furtherance of religious opinion by the publication, sale, and distribution of books and periodicals, more especially the writings of Emanuel Swedenborg and such other works as may be deemed useful in diffusing a knowledge of said writings, and establishing and maintaining a printing-office and bookstore for the publication, sale, and distribution of such books and periodicals.

6. That such Society also intends to undertake certain benevolent, charitable, literary, and missionary work in connection with the publication and distribution of such books and periodicals, and will do and transact such other and incidental business as may be necessary or expedient to enable it to conduct and maintain such printing-office and bookstore to advantage in carrying out the objects of the Society.

7. That the number of Directors to manage the affairs of the Society is seven (or twenty).

8. That the names of the Directors of such Society for the first year of its existence are as follows, namely: —

(Here would follow, first, the names of the Directors; second, the signatures of the Incorporators).

BY-LAWS. (*First Plan.*)

MEMBERSHIP.

ART. 1. The Corporation shall consist of twenty members, except in case of vacancy by death or resignation, all of whom shall, at the time of their election, be persons recognized by the religious body known as the General Convention of the New Jerusalem in the United States of America, as members thereof, or of some Association or Society connected or co-operating therewith.

ORGANIZATION.

ART. 2. The members of the Corporation shall, at their first meeting, divide themselves into four classes of five each, and the term of membership of the several classes shall successively expire in one, two, three, and four years.

At the first annual meeting, and at every annual meeting thereafter, five members shall be elected to continue members for four years, and till their successors are chosen. Members may also be chosen at any meeting of the Corporation to fill vacancies in any class, and the terms of members so chosen shall expire with the term of the class in which the vacancies so filled occur.

OBJECTS OF THE SOCIETY.

ART. 3. It shall be the aim of the Society to carry out the views and wishes of the General Convention of the New Jerusalem in the United States of America, as far as it is possible to do so, both in the care and disbursement of funds entrusted to the Society by the said convention, and by having the character of its publishing work such as shall meet the approval of the said Convention, as said approval may be manifested by the said Convention by means of a committee for the purpose, or otherwise.

AMENDMENT OF BY-LAWS.

ART. 4. By-Laws numbers 1 to 4, both inclusive, can only be amended by the unanimous vote of all the members present at a special or annual meeting, but the alteration shall not take effect until the consent in writing of three-fourths of the members of the Corporation shall have been obtained. All other By-Laws may be amended at any regular meeting by a majority vote.

OFFICERS.

ART. 5. A President, Secretary, and Treasurer shall be chosen annually by the Corporation, whose duties shall be those usually pertaining to such offices.

A Standing Committee, composed of seven members, to be elected annually, and to be known as the "Directors," shall have general charge and supervision of the business, subject at all times to the direction of the Corporation.

The terms of office of the President, Secretary, Treasurer, and Directors shall expire on the election of their successors, but vacancies caused by death or resignation may be filled by the Board of Directors at any regular meeting.

QUORUM.

ART. 6. Six members shall be a quorum for the transaction of business at all meetings of the Corporation except at the annual meeting, when the members present shall constitute a quorum.

Four members shall be a quorum at meetings of the Board of Directors.

MEETINGS.

ART. 7. The annual meeting shall be held in the city of New York on the last Wednesday in May, unless otherwise determined by the Directors, or by a vote of the Corporation. It shall be the duty of the Secretary to mail to each member a notice of the annual meeting ten days in advance.

Special meetings may be called at any time by the President, or by any five members.

ANNUAL REPORT.

ART. 8. The Corporation shall annually make a report of its work to the General Convention of the New Jerusalem in the United States of America

BY-LAWS. (*Second Plan.*)

MEMBERSHIP.

ART. 1. Any adult male may become a member of this Society by a unanimous vote of the members present at any annual meeting of the Society, or any adjournment thereof, upon signing the roll of membership; or on presenting a certificate signed by one of the secretaries of the General Convention of the New Jerusalem in the United States of America that he has been chosen as a suitable person to become a member, by vote of the General Convention, or of its Executive Committee, and signing the roll of membership.

OFFICERS.

ART. 2. The officers of this Society shall consist of a Board of Directors, numbering twenty, who shall, at their first meeting, divide themselves into four classes of five each, and the term of office of the several classes shall successively expire in one, two, three, and four years, and at every annual meeting after the first, the Society shall elect five of its members as Directors to serve for four years, and until their successors are chosen.

The Directors shall have power to fill vacancies in any class, and the terms of Directors so chosen shall expire with the term of the class in which the vacancies so filled occur.

The Directors shall elect annually by ballot from among their number a President, Secretary, and Treasurer, who shall be the President, Secretary, and Treasurer of the Society; and the Directors may at any time fill vacancies in these offices, and also appoint other officers of the Society and fix their compensation.

ARTS. 3 and 4. (Same as in first plan.)

DUTIES OF OFFICERS.

ART. 5. The President shall preside at all meetings of the Society and of the Board of Directors, and in his absence a chairman shall be elected by those present. The Secretary shall keep the roll of membership and records of the Society, and of the Board of Directors.

The Treasurer shall have, under the direction of the Board of Directors, the custody and care of all the property of the Society.

The Board of Directors shall have general charge and supervision of the business, subject at all times to the direction of the Society.

ARTS. 6, 7, and 8. (Same as in first plan.)

In both of the above proposed methods it is provided that one-fourth of the number of persons in charge of the business shall go out of office annually. This has always worked well in the American Swedenborg Printing and Publishing Society, and is believed to be a conservative and prudent plan to adopt.

Since the subject was first agitated, many considerations have presented themselves to the members of the Board of Publications to demonstrate the importance of incorporation; and they are more certain than ever that such action is not only advisable, but that it may become indispensable to their life as a Board.

Frequent expressions are heard that its financial prosperity will date from the time that the Board receives the legal status that will enable it to secure such bequests as may be left to it, and not till then. No less than twelve lawyers who have been consulted concur in the opinion that the Board, as now organized, is in a very unfortunate position for securing disputed bequests.

Nearly all the funds donated to the American Swedenborg Printing and Publishing Society, approaching one hundred thousand dollars, and nearly all moneys donated to similar corporations, have been received after the decease of the donors, from bequests in their wills. The history of this and of all kindred societies in this country teaches, first, that property will surely be bequeathed by will if the work engaged in commends itself to those who desire to make their accumulations useful after their death; second, that the Board cannot be too careful to place itself in the very best legal position possible, in view of the many successful attempts to defeat the will of the donors owing to the want of just such precaution as it is now proposed to exercise by incorporation.

These reasons of themselves should, it is thought, be sufficient to convince the Convention that it is expedient to authorize the incorporation of the BOARD OF PUBLICATION, even though it be thought best to delay transferring the property of the present BOARD OF PUBLICATIONS until there is entire unanimity in the Convention in favor of such action.

Possibly it may be expedient to obtain authority from the courts of the State of Illinois to make the proposed transfer, although the legal members of the various committees appointed by the Convention to consider this subject have all seemed to think this unnecessary. Their unanimous opinion also, as the Board understands it, is that no legal existence has been given to its publishing arm by the Convention, which may therefore at any moment resume control of the assets in charge of the Board as readily as they were removed from the control of the Executive Committee at the session of 1871, in Chicago.

If either of the plans presented above should meet with the approval of the Convention, or if any other plan for incorporation should be adopted, it will be well to appoint a committee empowered to arrange the details, as was done at the session of 1879; because at the last moment some technical changes may be thought advisable which those who may be selected by the Convention to organize the Board may not feel free to adopt without the concurrence of such a committee.

The Convention would of course designate the names of the persons it desires to have as members of the new corporation, or empower its Executive Committee to do so.

R. M. PULSIFER, *Chairman.*

Since the closing of this report the Board has issued the "Collection of Selections and Hymns from the Book of Worship, arranged by Prof. George J. Webb for Unisonal Singing," which is now ready for distribution, and copies of which are before the Convention for use at this and subsequent meetings. The uses which this book is hoped to perform will be found fully set forth in the preface.

A suggestion was made after the report had been printed, in relation to the quotation above made from the report of 1871, "that the estimate of the amount of money required to carry on the operations of the General Convention until its meeting in 1872 was $12,850." The Board is reminded that the policy inaugurated at the start did not result in so large an outlay. If, therefore, this $12,850 be added to the sum of $10,106.60 the statement may more properly read that $22,956.60 represents substantially the amount that has

been absorbed by general expenses, by the outlay for plates, types, fixtures, etc., for losses by bad debts, for cancelling the valuation previously placed on unsalable stock, and for liquidating the obligations of the Convention owing at the time the Board was organized.

Report Supplementary to the Report of the Board of Publications.

At the annual meeting of the Board of Publications, held in New York June 7, 1882, Rev. W. B. Hayden, of Maine, C. H. Allen, of Ohio, Mordaunt Bodine, of New York, and Francis J. Worcester, of New York, were elected, subject to confirmation by the Convention, members of the Board to fill vacancies occurring this year.

H. W. Guernsey, *Secretary.*

No. 5. — Report of the Treasurer of the Corporation of the New-Church Theological School.

George Ropes, Treasurer, *in account with the* Corporation of the New-Church Theological School.

Endowment Fund.

1881.				
June 18.	Cash from Rev. John Worcester		$50 00	
Sept. 14.	" " Hiram F. Mills		1,000 00	
Nov. 10.	" " Wm. McGeorge, Jr.		50 00	
Dec. 20.	" " N. Leonard		10 00	
1882.				
Jan. 3.	" " Rev. T. F. Wright		50 00	
" 16.	" " Jos. A. Barker		5,000 00	
April 1.	" " Mrs. Eleanor Bennett		1,000 00	
" 4.	" " Mrs. George Holden		1,000 00	
" 13.	" " N. S. Simpkins, Jr.		5,000 00	
May 1.	" " Edwin Field		300 00	
" 6.	" " D. L. Webster		1,000 00	
	" " R. M. Pulsifer		1,000 00	
	" " George T. Hawley		100 00	
" 20.	" " Samuel P. Gates		50 00	
	" " D. D. Sweet		5 00	
	" " Spencer Leonard		5 00	
	" " Wm. J. Cutler		200 00	
				$15,820 00
May 19.	Investment made by Finance Committee on Church, Land and Parsonage on High Street, Brookline, Mass., of the Brookline Society of the New Jerusalem, mortgage for 5 years at 5 per cent. for $9,000.00. Advanced to the Society		$6,000 00	
	(Remainder to be paid when needed for the building of the parsonage, $3,000.)			
	Mortgage on House and Land at West Newton, Mass., of O. D. Homer, 5 years at 5 per cent. for		6,000 00	
	Balance deposited with New-England Trust Co.		3,820 00	
				$15,820 00

Current Expenses.

Dr.			Cr.		
1881.			1881.		
May 27.	Cash balance from D. L. Webster, Treasurer,	$401 31	June 18.	Paid for Printing 1,000 copies History of School,	$41 00
Nov. 14.	Cash from Francis Lemmason, New Orleans,	10 00	Aug. 12.	Paid J. Y. Scammon, Deed of Chicago Land,	105 00
" 26.	Cash from St. Paul New-Church Society,	20 00	Nov. 16.	Paid for Services and Disbursements in organization of Corporation,	66 75
" 30.	Cash from Urbana Society,	23 00	Dec. 20.	Paid for printing By-Laws, etc.,	13 94
" "	" " Rev. T. F. Wright,	25 00	1882.		
Dec. 6.	Cash from Abington, Mass., Society,	12 75	Mch. 1.	Paid N. C. Union for proportion of Expenses at Rooms,	200 00
" "	Cash from Rev. H. W. Wright,	10 00	" "	Paid for printing Circulars,	11 50
" 20.	Cash from Charles Emerson, Hanover, N. H.,	100 00	" 4.	" John L. Jewett, Treas., amount received from Lull Fund, refunded,	92 62
1882.			Apr. 21.	Paid for Support of Students,	137 50
Jan. 16.	Cash from Boston Society,	192 41	" 26.	Paid Taxes on Land at Chicago,	800 76
Feb. 2.	" " Rev. Joseph Pettee,	10 00	May 4.	Paid for Salaries of Instructors,	1,310 00
" "	Cash from friends at Jefferson, Wis.,	100 00		Balance deposited with New-England Trust Co.,	484 55
" 7.	Cash Interest New England Trust Co.,	7 47			
" "	Cash from Washington Society,	4 67			
" 20.	Cash from R. P. Boynton, W. Townshend, Vt,	10 00			
" 23.	Cash from Salem, Mass., Society,	10 00			
" 27.	Cash from N. C Inst. of Education, Jenkins Fund,	120 00			
" "	Cash from N. C. Inst. of Education, Carey Fund,	37 60			
Mch. 4.	Cash from J. L. Jewett, Treas. Wales Fund,	350 00			
	Wilkins Fund,	90 00			
	Jenkins Fund,	140 00			
Mch. 17.	Cash from Brockton, Mass., Society,	70 00			
" 27.	Cash from Wm. N. Hobart,	25 00			
" 29.	" " R. P. Boynton, W. Townshend, Vt.,	10 00			
April 1.	Cash from Wm. McGeorge, Jr.,	50 00			
" 3.	Cash from Mrs. Julius Hotchkiss,	500 00			
" "	Cash from H. C. Thacher,	50 00			
" 6.	" " Gardiner, Me., Society,	25 00			
" "	Cash from Chas. T. Dotter,	25 00			
" 13.	" " Cleveland, New-Church Parish,	14 41			
" "	Cash from G. Woolworth Colton,	25 00			
" 18.	Cash from Rev. Jas. Reed,	50 00			
" 26.	" " Rev. J. Westall,	50 00			
" 29.	" " John L. Jewett, Treas. Wilkins Fund,	30 00			
May 17.	Cash from R. M. Pulsifer,	200 00			
" "	" " George Ropes,	200 00			
" "	" " D. L. Webster,	200 00			
" "	" " E. H. Cutler,	25 00			
" "	" " W. J. Cutler,	40 00			
		$3,263 62			$3,263 62

E. & O. E.

BOSTON, May 20, 1882.

GEORGE ROPES, *Treasurer.*

Examined and approved.

WM. J. CUTLER, F. A. DEWSON, } *Finance Committee.*

No. 6.—Report of the Trustees of the Building Fund.

The "Trustees of the Building Fund of the New Church in America" respectfully report:—

That during the past year they have loaned to the New-Church Society at Crossville, Tennessee, the sum of two hundred and fifty dollars to aid them in the erection or purchase of a new house of worship, which said sum is secured to be paid by bond, and a deed of trust bearing date August 29, 1881, the latter duly recorded in the office of the Register of Cumberland County, Tennessee, in Book A of Miscellaneous Records, page 369, etc., said bond and deed of trust being executed by Oscar W. Perkins, Burton S. Andrews, and John S. Greer, Trustees of the New-Church Society of Crossville, Cumberland County, Tennessee, to Willard H. Hinkley, John Hitz, Nathan Hobart, William McGeorge, Jr., George Ropes, and Julien Shoemaker, Trustees of the Building Fund of the New Church in America.

They would further report that application has been made to them for a loan of $2000 to aid in the purchase of a property for church purposes at Allentown, Pennsylvania, but that they are not in possession of sufficient funds to make the loan. Your Trustees, by the above loan, have used all the available money at their disposal, leaving only a trifling balance, as shown by the account hereto annexed, in the hands of the Treasurer of the General Convention. The Convention has, however, placed at their disposal, and subject to their control, the "Lull Fund," the principal of which is $600 and the accumulations of income on which, now in the hands of the Treasurer of the Convention, amount to $134.62. This sum of $600, however, is invested, with some other moneys belonging to the Convention, in a larger mortgage, and cannot well be used by the Trustees. They would therefore suggest that, if practicable, some other funds of the Convention be substituted for this amount, and that the $600 be placed at the disposal of the Trustees of the Building Fund, and be turned over to their Treasurer to be used for the purposes of the trust.

The Trustees would be very glad to lend the $2000 to the Allentown Society, and believe that they would be abundantly secured by the property intended to be mortgaged to them. They also would be glad to render assistance in other directions if possible, and they respectfully call to the attention of the members of the General Convention the propriety of making some contribution to this fund, the object of which is to enable weak and struggling Societies to provide themselves with a place of worship by lending them money at a moderate rate of interest, to be properly secured by mortgage until the Society is in condition to refund it.

The Trustees in their Report of last year having suggested certain action on the part of the General Convention, in regard to the disposition of the Lull Fund, the same was submitted to the Executive Committee to consider and report upon it. This Committee did not meet until after the adjournment of the Convention, and it thus happened that the part of the Report stating the expiration of the terms of Messrs. Julien Shoemaker and William McGeorge, Jr., two of the Trustees, was overlooked, and no action was taken upon it. It will therefore be necessary at the present Convention to elect two Trustees to serve for two years in the place of Messrs. Shoemaker

and McGeorge, and two others to serve for three years in the place of Rev. Willard H. Hinkley and Mr. John Hitz, whose terms expire this year.

All of which is respectfully submitted.

WM. MCGEORGE, JR.,
Chairman of the Trustees of Bldg. Fund.

STATEMENT

Of the Funds in the hands of the Treasurer of the General Convention belonging to the Trustees of the Building Fund.

1881.			
May 1.	Balance		$15 94
July 1.	Interest on U. S. Bonds		2 00
Sept. 5.	Proceeds $200 U. S. Bonds sold		230 25
Oct. 1.	Interest on same		2 00
Sept. 5.	Amount paid Trustees, loan to Crossville Society	$250 00	
	Balance	19	
		$250 19	$250 19

"Lull Fund."

1881.		
July 21.	Interest on Bond and Mortgage	$21 00
1882.		
Jan. 7.	" " " " "	21 00
Mch. 6.	Amount refunded from Theological School Fund	92 62
		$134 62

No. 7.—Report of the Trustee of the Rice Legacy.

Report of James Reed, *acting Trustee, from May 1, 1881, to Jan. 30, 1882.*

INCOME ACCOUNT.

1881.		Dr.		
May 1.	To Balance of income from old account		$386 10	
June 25.	" Six months' interest, New England Trust Co.		29 63	
Sept. 29.	" Dividend, twenty-four shares, First National Bank, Boston.		120 00	
Dec. 25.	" Six months' interest, New England Trust Co.		27 00	
				562 73
1881.		Cr.		
May 1.	By paid for use of Safe		10 00	
June 22.	" Books for Cushing Academy, Ashburnham		16 43	
"	" " Rev. Daniel Bliss, Beirut, Syria		16 42	
July 18.	" " Holyoke Library (Public)		15 68	
"	" " South Manchester, Ct., Public Library		15 67	
"	" " J. A. Hayes, Boston		15 68	
Sept. 9.	" " Mrs. J. Allen, St. Clair Co., Mich.		16 43	
Oct. 14.	" " (Arcana) to J. H. Chesley		7 50	
"	" " G. M. Davidson		15 68	
"	" New Jerusalem Magazine to Family of F. Putnam		2 00	
Dec. 27.	" Books for Library in Yarmouth, N. S.		15 68	
"	" Arcana for S. Domer, D.D.		7 50	
"	" paid for drayage		50	155 17
1882.				
Jan. 30.	" balance to D. L. Webster, Trustee			$407 56

The property of the Trust is as follows:—

Twenty-four shares First National Bank, Boston, valued at $200 per share,	$4,800 00
Cash	2,000 00
	$6,800 00

All the above, together with the balance of income $407.56 in my hands Jan. 30, 1882, was on that day turned over to the custody of Mr. D. L. Webster, who was appointed Trustee at the last session of the Convention, for which I have his receipt.

JAMES REED, *Acting Trustee.*

Report of D. L. WEBSTER, *Trustee.*

The property of this Trust, as received from the Rev. James Reed, Former Acting Trustee, is as follows:—

1882.			
Jan. 30.	Twenty-four shares First National Bank of Boston . . .	$4,800 00	
	Cash	2,000 00	
	Total principal	$6,800 00	
	Cash balance of income	407 56	
	Total amount of Trust		$7,207 56

Account of Receipts and Disbursements.

Jan. 30.	Cash received from Mr. Reed as above	$2,407 56	
"	" interest	4 18	
Apr. 19.	" dividend First National Bank	120 00	
May 31.	" interest 5 per cent. to June 1, 1882	36 39	
			$2,568 13

Contra.

Feb. 20.	Cash paid New-Church Board of Publications, works of Swedenborg for Town Library, Sharon, Mass	$16 30	
"	Cash paid Massachusetts New-Church Union for T. C. R. Rotch Edition for Rev. Mr. Bowen.	3 00	
"	Cash paid Albert Mason, Legal Advice	10 00	
Mch. 4.	" New-Church Board of Publications, Works of Swedenborg for W. H. Schliffer (Theological Student) . .	16 30	
" 27.	Cash paid New-Church Board of Publications, Works of Swedenborg for E. S. Price, Philadelphia (student) . . .	7 92	
May 18.	Cash paid Kidder, Peabody & Co. $1,000 Bond, Cowley, Sumner & Ft. Smith R.R. 7 per cent. and interest . .	1,144 13	
"	Cash paid Kidder, Peabody & Co. $1,000 Bond, Marion and McPherson R.R. 7 per cent. and interest . . . . (Both the above are guaranteed by the Atchison, Topeka, and Santa Fe R.R. Co., and both cost 13½ per cent. premium.)	1,144 13	
" 19.	Cash paid New-Church Board of Publications, Works of Swedenborg for Library at Scituate, Mass.	13 21	
June 1.	Balance cash on hand	213 14	
			$2,568 13

The Property of the Trust, June 1, 1882, is as follows:—

Twenty-four shares First National Bank of Boston	$4,800 00	
One $1,000 Bond, Cowley, Sumner and Ft. Smith R.R Co., at 113½ and interest	1,144 13	
One $1,000 Bond, Marion and McPherson R.R. Co., at 113½ and interest	1,144 13	
Balance of cash	213 14	
Amount carried forward		$7,301 40

Amount brought forward		$7,301 40
Of this amount the principal is	$6,800 00	
and the income is	501 40	
	$7,301 40	$7,301 40

It seems desirable that the Convention should, from time to time, have brought to its attention the circumstances under which its several Funds have been received, with a summary of the principal events of their administration, by the persons having the custody of them; and an account of the uses to which they have been applied, in addition to the reports annually presented concerning them.

The undersigned recently appointed Trustee of this Rice Legacy, deems it a favorable opportunity to present a review of the very successful and useful administration of the Fund, by the former Trustee, the late Mr. Sampson Reed, who had charge of the property more than twenty-one years, and by the Rev. James Reed, who acted as Trustee after the death of his father about two years.

The following statement is accordingly presented: —

"This Fund was derived from a bequest of Dr. Charles D. Rice to Mr. Sampson Reed (Leader of the Boston Society of the New Jerusalem) or his successor in office, to be expended in publishing and gratuitously distributing the writings of Swedenborg, New-Church Tracts, or such other New-Church uses as the General Convention of the New Jerusalem may determine, upon their first general meeting in Boston, after his decease; . . . and its mode of expenditure or application shall, from time to time, continue to be directed by the General Convention aforesaid, at those regular meetings, which are or shall be held in Boston (an occurrence which now takes place triennially), but not at such meetings as may in the interim be held in other cities."

The Convention was first notified of this bequest at a meeting held in Portland, Me., June, 1854, in the report of its Treasurer, Mr. John H. Wilkins, an extract from which is as follows: —

"Mr. Sampson Reed has communicated to me the fact that certain Legacies have been left to him, for the use of the Convention, by the late Dr. Rice. I herewith submit Mr. Reed's communication; from which the Convention will learn the particulars of the will, or rather wills, under which this bequest comes to them."

Mr. Reed's letter, with copious extracts from the two wills of Dr. Rice, is printed in the Journal of the General Convention, pp. 63 and 64 of the August number of the *New Jerusalem Magazine* of 1854.

Mr. Reed says, "These extracts from the wills of our deceased brother, evince what was indeed evident to all who had the pleasure of his acquaintance during his life, how affectionately and how entirely he was devoted to the welfare and prosperity of the New Church."

The Convention, at its session in Boston, in June, 1855, passed resolutions authorizing and requesting Mr. S. Reed to receive any money that may be due or coming to the Convention, under any will of Dr. Charles D. Rice deceased; and this Convention will endeavor to comply with the wishes of said Rice, in all particulars, as fully and as far as it can legally do so. It also resolved, that the bequest of said Rice be expended in publishing, and

gratuitously distributing the writings of Swedenborg. The full text of these resolutions may be found in the Journal of the Convention, on the 56th page of the August number of the *New Jerusalem Magazine* for 1855.

At the session of the Convention in Philadelphia, June, 1856, Mr. Reed reported that no money had yet been received, and said, "In answer to enquiries on the subject, I have recently received the accompanying communication from Rev. S. D. Rice, brother of Dr. Rice, and executor of his will." This letter of the executor is printed in the Journal of Convention, on page 33, of the July number of the *New Jerusalem Magazine*, 1856. By this it appears that legal difficulties had arisen in the settlement of the estate, but the executor expressed a willingness to advance to Mr. Reed the tenth, to be adjusted and settled ultimately, and said that he had made arrangements to wind up the affairs by August, 1857; at which time he would place under the jurisdiction of the probate court, at Machias, Me., all the assets or securities of the estate, which he had no doubt would amount to $10,000.

At the session of Convention in Boston, June, 1858, it was "*Resolved*, That Messrs. Sampson Reed, John H. Wilkins, and John G. Davis, be a Committee, with full powers on the part of this Convention, to make and conclude any settlement or arrangement which may seem to them expedient, in respect to the Legacy bequeathed to this Convention by the late Dr. Charles D. Rice, as residuary legatee or otherwise; and to make, execute, and deliver all instruments and papers necessary to carry the purpose of this resolution into effect."

This resolution is printed in the Journal of Convention, in July number of *New Jerusalem Magazine* for 1858, page 13.

At the session held in Philadelphia, June, 1859, the above-named Committee reported, "That they are happy to be able to state that, agreeably to the above resolution, they have effected a settlement with the parties interested, receiving, on behalf of the Convention, the sum of $4,000. The amount has not been paid in cash, but is on interest, and is secured by real estate in Canada West; and, according to representations made to the Convention, the security is ample. The Committee regard the settlement, under all the circumstances, as just and equitable, and very desirable for the Convention, as well as for the other parties interested. In effecting it, they have been greatly indebted to Rev. S. D. Rice, the executor of the will of his late brother, and they take pleasure in making this public acknowledgement of the gentlemanly and disinterested course pursued by that gentleman, in relation to the settlement of the estate." The above report is printed on the 33d page of *New Jerusalem Magazine* for July, 1859.

After this report was made, and before the Convention adjourned, the Treasurer received $120 for six months' interest, through Mr. S. Reed the legatee.

This Legacy, originally $4,000, secured by mortgage on real estate in Canada West, came into possession of the Trustee (Mr. S. Reed) for the Convention, the latter part of the year 1858. The interest on it was payable in Canada currency; and when during the war United States currency depreciated, it was promptly paid in gold, until November, 1863, when the Rev. S. D. Rice proposed to pay at once $4,750 in American funds, for the

mortgage, which then had about three years to run, if such an arrangement should be considered advantageous to the trust; if not, he did not wish it for a moment entertained.

The Trustee, after consulting with the Treasurer of the Convention and some members of the Executive Committee, offered to accept $5,000 in United States currency, and discharge the mortgage, which offer was accepted, and settlement made accordingly. For details of the settlement, and other matters of interest in relation to the Legacy, see *New Jerusalem Magazine*, July, 1864, pp. 51 to 54.

The principal of this Legacy, Jan. 30, 1882, when turned over to the undersigned as Trustee, by Rev. James Reed, who had acted as Trustee since the death of his father, consisted of

Cash uninvested	$2,000 00
24 shares First National Bank of Boston, valued at	4,800 00
Making a total of	$6,800 00
The income unexpended, turned over as above, at the same time, was	407 56

It will be seen by the above statement that this bequest of $4,000, invested in mortgage in Canada West in 1858, has, owing to circumstances favoring an advance in the securities in which it has from time to time been invested, and the very judicious management of the former Trustee, increased in value, during the twenty-three years it has been held, $2,800; and in addition to the increase in value of the securities as above stated, the income from the investments of the fund has amounted in the aggregate to $9,750.82, which is an average of more than 10½ per cent. annually on the original amount of the bequest.

This income has been very usefully dispensed as follows: —

Stereotyping Plates of T. C. R.	$213 13	
" " Index to C. L.	83 79	
		$296 92
Printing Edition of D. P.	$83 34	
" " H. and H.	114 75	
" " H. and H. and C. L.	73 25	
" " T. C. R.	260 11	
" T. C. R. in Danish	324 07	
		$855 52
Contributed to $50,000 Fund of the Board of Publication		$1,337 03
Disbursed by J. Y. Scammon, in Norway		271 20
" " " Sweden		813 60
Works of Swedenborg gratuitously distributed		4,051 18
Periodicals of the Church sent to relatives of Dr. Rice and others,		180 77
Contributed to Trustees of Theological School of the General Convention		1,537 04
Balance unexpended, Jan. 30, 1882, to new account		407 56
		$9,750 82
Balance unexpended Income paid D. L. Webster, Trustee, Jan. 30, 1882, as previously stated		407 56

At the session held in Boston, June, 1878, the Convention voted, That the accrued income of the Rice Legacy be paid in equal sums to the Treasurer of the Board of Publication and the Treasurer of the Theological School; and that, until further action of the Convention, the surplus income, beyond what is required for the distribution of books, be divided between these two Boards, in such proportion as the Trustee and his advisory committee may deem expedient; the sums paid the Board of Publication to be added to the $50,000 Fund.

In pursuance of this vote, $1,537.04 has been paid to the Treasurer of the Theological School, and $1,337.03 to the Treasurer of the Board of Publication.

No. 8. — Report of the Trustees of the Rotch Legacy.

1880.				
May 1.	Balance on hand as per last report			$827 88
1882.	*Receipts.*			
June 1.	Dividend: Wilmington Railroad	$216 00		
	" Bank of Redemption	480 00		
			$696 00	
	Interest: Portland Society Mortgage	855 00		
	" Eastern Railroad Bonds	270 00		
	" money loaned	22 77		
	" J. R. Carter, Mortgage	150 00		
			$1,297 77	
	Royalty on Books sold		20 04	
	Total Income			$2,013 81
	From sale of Philadelphia, Wilmington & Baltimore Railroad Stock		$2,802 60	
	From part payment of Mortgage		1,000 00	
	" sale Eastern Railroad Stock		502 50	
				$4,305 10
				$7,146 79
	Payments.			
	Insurance and Expenses of Trust		$341 40	
	Expense on Plates		97 35	
	Invested in Mortgage at 5 per cent.		6,000 00	
				$6,438 75
	Balance of Cash on hand			708 04
				$7,146 79
	Property on Hand.			
	40 shares Bank of Redemption, cost		$4,477 20	
	$3,000 Bonds Eastern Railroad "		2,782 50	
	Mortgage, Portland Society		6,200 00	
	" J. R. Carter		6,000 00	
	Cash		708 04	
				$20,167 74
	Stereotype-Plates, Books for the Blind and Photo-Lithographs, as per last Report, which cost			8,506 94
				$28,674 68

P. W. CHANDLER,
F. A. DEWSON, } *Trustees.*

No. 9.—Report of the Committee on Ecclesiastical Affairs.

The Committee on Ecclesiastical Affairs would report that it has attended to all the matters referred to it by the Convention at its last session, and to its regular duty of revising the list of Ministers.

In reference to the Revised Version of the New Testament, committed under Minute 32, the Committee took action by referring the matter to three large sub-Committees embracing all its members. The result is the following resolution, which was unanimously adopted:—

Resolved, That the Revised New Testament, while it is of value to students of the Scriptures as a contribution to our general fund of knowledge on the subject, does not present such claims for adoption as would justify the Committee on Ecclesiastical Affairs in recommending that it be brought into use in our churches.

In revising the list of Ministers, in view of letters received from certain Ministers now in secular work, and who have been marked on the list as not officiating, it has seemed best to the Committee, acting upon the expressed wishes of the parties, or with their acquiescence, to recommend that the following names should be omitted from the list of Ministers, namely, Willard G. Day, Edwin R. Keyes, Farrington McIntyre. The letter of Mr. Keyes concludes as follows:—

"I beg leave to assure you, and through you the Convention, that my attachment to the New Church and its doctrines remains unabated, and is, if possible, stronger than it ever was before."

Mr. McIntyre's letter also contained expressions of the utmost good-will.

The Committee has also made such corrections as the list requires, and has added the names of Jacob E. Werren, Joseph S. David, Benjamin D. Palmer, Stephen Wood.

With a view to obtaining from the Ministers such information as is necessary, the Committee would recommend that the following be added to By-Law 26:—

"Every Minister ordained by authority of the Convention, and not connected with an Association, shall report his official acts to the Convention, annually. Whenever such Minister, so ordained, shall neglect to make a report to the Convention as aforesaid, he shall be notified of such neglect by the Secretaries. After notification and failure to report for three years, his name may be stricken from the Roll of Ministers, after the fact has been certified by the Secretaries to the Convention. In case a Minister shall desire to be reinstated, after his name has been stricken from the Roll, he shall make application to the Convention, which shall be referred to the Committee on Ecclesiastical Affairs, who shall report thereon to the Convention."

By Minutes 14, 34, and 35, the whole subject of the order of the Ministry was referred to this Committee. It was at once given into the hands of a Sub-Committee carefully selected to represent all existing views. The report of the Sub-Committee was thoroughly discussed at the meetings recently held, and some slight amendments were made in the proposed new rules, after which they were severally adopted by unanimous votes, and are now recommended to the Convention for its adoption.

Report on the Order of the Ministry.

As the results of our deliberations your Committee recommends the adoption of the following articles into the Constitution of the General Convention, instead of Sections 16–20, inclusive, and that such verbal alterations be made in the rest of the Constitution and the By-Laws as may be found necessary to adapt them to the new rules.

Students and Candidates for the Ministry.

1. A member of the New Church pursuing in a Theological School of the New Church, or under the instruction of a Pastor, a preparatory course of study, may, on presenting to the Presiding Minister of an Association, or of the General Convention the recommendation of the principal of such School, or of such Pastor, become a candidate for the Ministry, and be authorized as such by the Presiding Minister to lead in worship, to teach the doctrines of the Church, to lecture, and to officiate at funerals, such authorization to be renewed annually so long as continued, and all such services shall be performed under the supervision of such Presiding Minister or Principal, or a Pastor appointed for the purpose; and the provisions of this clause may also apply by vote of an Association to others than candidates for the Ministry.

The Priesthood or Ministry.

2. A member of the Church who has been a candidate for a suitable term, may, with the sanction of an Association, be ordained into the Ministry, with such powers as the Association shall prescribe.

3. A Minister who has been invited by a Society to become its Pastor, may, on presentation of the proper credentials to the Presiding Minister, be installed into the pastoral office, with power, if not previously conferred, to administer the sacraments of Baptism and the Holy Supper, and to consecrate Marriages.

4. A Pastor, after a suitable term in the pastoral office, may, by request of an Association, and with the sanction of the General Convention, be invested with the office of General Pastor, with power to authorize candidates, ordain Ministers, and preside over a general body of the Church, while acting as Presiding Minister of any Association, or of the General Convention.

We would also recommend to the Convention the adoption of the following as a Standing Recommendation:—

"Associations are recommended to make such specific rules under these general rules for the regulation of the Ministry as they may consider necessary or desirable."

In case the rules now proposed be adopted, some verbal changes in other provisions of the Constitution and By-Laws will be necessary, and a Sub-Committee has been appointed to bring them to the notice of the Convention.

Respectfully submitted.

JOS. PETTEE, *Chairman.*

T. F. WRIGHT, *Secretary.*

No. 10. — Report of the Board of Missions.

The last Report of this Board contained a financial statement to May 6, 1881.

The balance on hand at that date was $376.35; since then the sum of $1,769.70 has been received from all sources.

The expenditures amount to $1,920.02; leaving a balance on hand, May 15, 1882, of $226.03.

Mr. E. H. Swinney, of New York, has continued to act as Treasurer, under the direction of the Chairman and Secretary, the headquarters of the Board being at the New Church Rooms, No. 169 Tremont Street, Boston. By comparison of our present Report with that of last year, it will be seen that our receipts in the past year have been less than those of 1880–81 by the sum of $234.83. As it may be of interest to the Convention, we give a statement showing what part of our receipts have been contributed by different States, as follows: —

Maryland	$228 26	Indiana	$5 00
Illinois	35 80	California	34 65
Massachusetts	888 02	Canada	10 00
New York	76 50	New Jersey	12 65
Mississippi	3 50	Vermont	11 00
Michigan	83 00	Louisiana	60 00
New Hampshire	100 00	Kansas	3 60
Ohio	38 12	Virginia	5 00
Rhode Island	60 80		
Pennsylvania	111 80		$1,769 70
Missouri	2 00		

An opportunity was given to contributors to divide their contributions, and to designate them as intended either for the General Fund, for Home Missions, or for Foreign Missions. An earnest appeal was made through the "New Jerusalem Messenger" for aid for the Foreign Missions. The sum of $160.32 only was subscribed and paid in for the Foreign Fund; but as more than three-fourths of the remaining subscriptions were made to the General Fund, the Board has felt justified in remitting to Signor Scocia, of Italy, $200; to Mr. William Winslow, of Copenhagen, $150; and to the Rev. A. T. Boyesen, of Stockholm, $150, as recommended by the Convention. On account of their slender resources and the small amount remaining on hand, they have decided not to remit $100 for the translation of Le Boys des Guays Letters into the Hungarian language, and $100 to the Rev. Mr. Schiweck, of East Prussia. With regard to our own country, the Board has pursued nearly the same course of policy as that pursued last year, endeavoring to meet the wants of different sections rather than the claims of individual Missionaries, and respecting the recommendations of the different Associations made known through their Presiding Ministers.

The States of Kansas and Tennessee have received a somewhat large share of the funds on account of the large amount of time and labor devoted to the work by the Rev. Mr. Peabody in Kansas, and the Rev. Mr. Smith in Tennessee. In those States the New Church is feeble, the members few, and unable to contribute much to the support of the Missionaries.

In Illinois, the Rev. Mr. Barler is working earnestly and effectively, and has received liberal contributions from places visited. But as these contributions have been hardly adequate to his support, and as the Illinois Association, as such, has not raised any funds in aid of his mission, the Board has felt justified in aiding him to a small extent.

For the same reason, the Rev. Mr. Bowers has been assisted for work done in Pennsylvania.

It is hoped, however, that these two States will hereafter be able to support their own missionaries.

It was expected that the Rev. Mr. Brickman, who still continues to labor in different sections of the country, would visit the South the past winter, but he was deterred from doing so in view of the difficulty of obtaining a sufficient remuneration for his labors. The Board did not feel able or willing to send him forth as its Missionary in this extensive field, although recognizing his great abilities, and the wants of the people of that section.

Earnest appeals were made to the Board for aid in support of the mission work in Michigan, and the Board has met these appeals in a liberal spirit, in the hope that the future would bring such fruits as would give greater strength to the people of that State, and enable them to prosecute the mission work within its borders without the aid of this Board.

The Rev. W. A. L. Campbell asked the aid of the Board to enable him to go to Texas to reside, where he hoped to obtain a position as a teacher, and to be able to propagate the New-Church doctrines to some extent among the colored people of that State. His application was granted.

The appropriations which have been paid in full are as follows:—

Illinois Mission . . .	$50 00	Rev. W. A. L. Campbell .	$65 00
Pennsylvania Mission . .	50 00	Italian Mission . . .	200 00
Tennessee " . .	600 00	Danish " . . .	150 00
Kansas " . .	275 00	Swedish " . . .	150 00
Michigan " . .	250 00		
Rev. A. O. Brickman . .	100 00		$1,890 00

The Board has not expended any money for the purchase of books.

The American Swedenborg Printing and Publishing Society has furnished to the Missionaries, without cost to them, about 1,600 volumes of the "Swedenborg Library," 491 copies of "The Four Doctrines," and 2,210 volumes of the octavo set of Swedenborg's writings published by that Society; amounting altogether, at the retail price, to about one thousand dollars. The American New-Church Tract and Publication Society has furnished to them, without cost, a large number of tracts, and also some books, especially their new edition of the "New Jerusalem and its Heavenly Doctrine."

At a meeting of the Board, held in Washington in May last, the Rev. Messrs. Pettee, Dike, and Hinkley were re-elected the Executive Committee; but shortly afterwards, Mr. Dike resigned, and the Rev. Mr. Hibbard was elected in his place.

In September last, the Rev. Mr. Hinkley ceased to be the Presiding Minister of the Ohio Association, and was, therefore, no longer an official member of the Board. Having acted for several years as its Secretary, he was requested to continue to act in that capacity, and consented to do so.

The Board expresses the hope that its transactions will receive the approval of the General Church, and that the different parts of the country, recognizing the great uses that are being performed through its instrumentality, will provide increased means for carrying on its operations for the coming year.

No. 11. — Report of the Board of Managers of the Theological School.

Since the last Annual Report to the Convention, under the late act of incorporation, a new organization was required, and some changes in the school itself have been made. The office of Principal, held by Rev. John Worcester, has been abolished, and Mr. Worcester has been elected President, though unfortunately he has been absent from the country most of the year, and has taken no part in the charge over or instruction in the school during the late session.

At a meeting of the Board held in October last, consideration was given to the objection which was made to the corporate name of the school at the last meeting of Convention, and the following resolution was adopted: —

Resolved, That this Board hereby requests the Board of Directors to take into consideration the propriety of changing the title of the corporation to "The New-Church Theological School of the General Convention," and if they deem it wise, to apply to the Legislature for authority to do so.

The length of the last session of the school has been a little more than seven months, — from Oct. 10 to May 17; the number of students three, viz.: Mr. Joseph S. David, of Wallace, Nova Scotia; Mr. W. H. Alden, of Boston; and Mr. W. F. Arnold, of Rochester, N.Y. Mr. Alden has given only a part of his time to the studies of the school. The other portion he has been obliged to devote to employment which would give to him the means of support.

DEPARTMENT OF THEOLOGY.

In November last, in consequence of ill-health, Rev. J. Worcester felt obliged to leave New England for some milder climate, and decided to spend the winter on the Nile, in Egypt, and the spring in Palestine. At that time, Rev. Joseph Pettee was requested to take the class in the study of the "Doctrines of the Church," and to hold a session of two hours each week, on Wednesday. This he has done since November, except the first week of each month, till the close.

As Mr. Worcester intended to take the treatise on the "Divine Love and Divine Wisdom," afterwards the treatise on "The Divine Providence," Mr. Pettee, from a special interest and long study of these two profound works of Swedenborg, readily acquiesced in the same plan. The treatise on the "Divine Love and Divine Wisdom" occupied the class more than four months. Since finishing that work, the class have occupied the remaining part of the time on the first portion of "The Divine Providence." Of course the treatise on the "Divine Love and Divine Wisdom" has occupied most of the session in theology. The class has been much interested in the truths contained in this treatise, and have doubtless made progress

in spiritual intelligence under the influence of these truths. An appreciative, successful study of this work, embracing, as it does, angelic wisdom concerning the Divine Love and Divine Wisdom, opening the universe from its Divine Source in the Lord, cannot but have the effect, so far as it does its work, of bringing the mind into right order, and be a useful means of preparing that mind to perform well the work of spiritual instruction. That the study of the above-mentioned treatise has exerted a positive influence for good, appears from the clearness in which the students have seen some of its profound truths, and the joy which these truths have produced in their minds. A brief paper was presented by each of the students on this work at the public exercises of the school.

DEPARTMENT OF LANGUAGE.

This department has been under the able charge of Prof. Paine; as, for many years past, under him the class has studied Hebrew, Greek, and Latin, but to a more limited extent than in some previous years. Mr. Werren studied and read Hebrew with Mr. Paine, till he became Pastor of the Abington Society. Mr. David has read Hebrew to some extent during the year. Messrs. David, Alden, and Arnold have studied Greek through the term, but their readings have been limited and confined to portions of the Gospel of Matthew.

All have read in the Latin of Swedenborg. During the winter, they have read about seventy pages of the "Heaven and Hell," to No. 140.

Mr. Paine has labored diligently and faithfully with the class, and has also done work and exerted an influence which may be of indirect advantage to the school, in lectures and talks before clubs and professors of various denominations in the vicinity of Boston. He has executed a map of the New Testament uncials (Greek), and also a hieroglyphic chart of the Pre-Mosaic revelation. Each of these is large and well executed. In addition, a panorama of the Resurrection has been prepared, with a lecture before the Harvard Biblical Club.

BIBLICAL GEOGRAPHY.

Mr. Westall has given five lectures on the journeys of our Lord. They were illustrated by maps, photographs, and engravings, and listened to with much interest by the students. He also gave illustrations of the meanings of passages in the Word where phylacteries, mezuzoth, husks, reed pen, etc., are mentioned. The course of lectures was too limited, and it is suggested that another year these lectures be given one each week.

Mr. Westall also gave one lecture on "the Tri-personal Doctrine of the Trinity as shown in Christian Art, in illustration of T. C. R., 15, 172, 296."

This leads the lecturer to suggest the importance of a collection of manuscripts, maps, photographs, specimens of natural history, articles of Oriental dress, etc., for the use of the school.

DEPARTMENT OF CHURCH HISTORY.

The students have done a good work in this department. They have devoted more than the usual amount of time, partly on account of the absence of Mr. Worcester, who has heretofore met the students two or

three times each week in his department, and partly because they were without any instruction on this subject the previous session, the winter of 1881, on account of the absence from the country of the teacher.

The subject the past winter has been the history of the Christian Church, beginning with the life of our Lord. From these we passed over the apostolic and primitive Christian Church, studying the character of the age and people, their attainments as to civilization, condition in arts and sciences, the influence of the old Oriental and Pagan religions upon the early Church. Considerable time was devoted to the doctrine of the Lord, the trinity, and the doctrine of the resurrection and future state in the early Church. The doctrinal views of the early Church were brought out, and constantly compared with the doctrines of the New Church, and the differences pointed out. This, of course, led to a considerable study of the doctrines of the New Church in their relations to the old doctrines. The history of the Councils of Nice, Constantinople, and Chalcedon, and the doctrinal discussions which grew up out of and in connection with them, were pretty carefully reviewed. These councils virtually established the doctrines of the New Church. The four preceding councils, together with that at Ephesus, making the first eight councils, all of which were Greek, closed the course of reading of the session. These latter involved the subjects of monophysitism and monothelitism, and the doctrine of the person of Christ.

The field of this department is so large, and the subjects so extensive as well as numerous, that little more than an opening can be made, and a course of reading and study indicated for the students to pursue in future years, after they have entered upon their work in the ministry. If this be done, if their minds are properly directed towards good courses of study in theology, the languages, letter, geography, history, etc., of the Bible, and the history of Christian doctrine and of the Christian Church in the world, these studies will serve to form a basis for the study of the spiritual sense of the Sacred Scriptures, and afford the best qualification for the heavenly work of giving instruction to their fellow men in the things belonging to the kingdom of heaven.

The Board nominates the following persons to fill the vacancies which occur the present year, viz.: Rev. Chauncey Giles, Rev. J. R. Hibbard, D.D., William McGeorge, and George Ropes.

For the Board.

S. F. Dike.

No. 12. — Report of the Committee on Foreign Correspondence.

The Committee beg leave to submit the following *Reports* from the Italian Mission, the Church in Denmark, the Church in Sweden, the Church in East Prussia; also the *Letters* from the Church in Herisau, Switzerland, and from the Swiss New-Church Union.

The last mentioned contains the sad intelligence of the death of the Rev. Solomon Bauman, the first New-Church preacher in Switzerland, and a widely-beloved and widely-useful laborer in the vineyard of the Lord's

New Church. A somewhat full statement of the life and labors of our departed brother is attached to this part of our report, in the belief that its preservation in the annals of the Church is desirable.

While rejoicing to know that the Board of Missions has extended the aid voted by the last Convention to the missions in Italy, Denmark, and Sweden, we regret to learn that our devoted and self-sacrificing brother, the Rev. A. Schiweck, in his hard field amidst the Poles and Prussians, in what he fitly names the "Siberia" of Germany, has not yet received any assistance from us, notwithstanding the vote of the last year.

In general, the reports from abroad are encouraging. The circle of readers in Sicily still holds together to the number of thirty; the leading libraries and many of the priests in Italy are furnished with the writings of the Church, so far as translated. Signor Scocia is near the completion of his translation of "The True Christian Religion" into the Italian language. Nearly the whole of the first editions of the already-translated works, consisting of 1,000 volumes each, are now exhausted. The *Nuova Epoca* is still published as a monthly periodical filled with useful matter for popularizing a knowledge of the New Church in Italy.

In Denmark and in Sweden are published monthly New-Church periodicals. A new and improved Danish translation of the work on "Heaven and Hell" is now in progress in Denmark under the hands of Mr. William Winslow.

In Germany, the *Neu-Kirchenblaetter* continues to be published, and the German New-Church Union maintains its regular meetings and religious activity under the efficient pastoral charge of the Rev. Mr. Görwitz. Services are regularly maintained in Stuttgart and several neighboring towns. Mr. Görwitz has also made visits to Vienna, Austria, and Buda Pesth, where he has preached and lectured, gaining a good hearing for the "Doctrines."

Since the death of our brother Bauman, Mr. Görwitz has also visited the fields in Switzerland, preaching and administering the Sacraments. Mr. Mittnacht is still continuing his valuable labors in publishing the works of the Church in German. The "Apocalypse Explained," in German, is now passing through the press, three volumes being now published, with a strong probability that the work will be completed this year.

In conclusion, your Committee beg leave to submit the following *resolutions* for the consideration and action of Convention: —

Resolved, I. That the aid of this Convention be extended for the following year to the Missions in Italy, Sweden, Denmark, and East Prussia, to the same amount as voted for the past year.

II. That the Board of Missions be recommended to send the sum of fifty dollars to Rev. A. Schiweck, on account of the past year's appropriation, as soon as practicable.

Respectfully submitted.

(Signed) Frank Sewall.
S. M. Warren.
L. H. Tafel.

SWEDEN.

The Rev. A. Boyesen writes as follows: —

Some days ago I returned from a missionary trip to Gothenburg and Copenhagen, where several lectures were delivered. In Copenhagen, three young members of the New Church were confirmed, and after the service they celebrated the Holy Supper together with the members of the Society. In Gothenburg, the average attendance at the lectures was about two hundred persons, who appeared to be quite pleased. The lectures were also very favorably mentioned in the newspapers.

At the request of some New-Church friends, I last year visited two new places, — Motala and Elfdalen, in Dalarne, — where I delivered twenty lectures both in the Methodists' and in the Lutheran Mission Chapel. Here the attendance was, one Sunday, about three hundred persons, and in Elfdalen the hearers were in general about two hundred persons, who seemed to be pleased. Many expressed with kind words their satisfaction, and wished me to return next year. It is very encouraging that some are favorable-minded toward the New-Church doctrines; but it is, of course, only some few who partly receive them and wish to hear lectures. At some places the old Church is so intolerant that one cannot get even a room to lecture in. This was the case in Orebro, where I lectured last year for the first time for about six hundred persons; but although the lecture was very favorably mentioned in the newspapers, I cannot now get a room hired for lecturing.

Besides these places, lectures have been delivered at six other places, and our *New-Church Monthly* has at the same time been distributed gratis, as tracts, which are very gladly received. The general interest for the doctrines is increasing, and lectures might be delivered in many other places; but having no mission-fund, and the interested persons being too poor to pay the travelling expenses, I cannot visit all those places where they wish to hear lectures.

We are very glad of having been enabled to keep public worship in Stockholm during the whole year, and evening lectures part of the year. This year the evening lectures have been nearly as well attended as the Sunday services, the average attendance of which is from two to three hundred persons. The Holy Supper has been administered thrice during the year, even for many who do not belong to our small Society. Two children have been baptized into the Church, and eighteen new members have increased the numbers of our Society.

Besides the gratis distribution of our *New-Church Monthly*, many of the works of Swedenborg and some collateral works are sold during the year, and after the Sunday services, books are lent out from the Loan Library. These mute missionaries will certainly, with the Lord's helping spirit, produce much good fruit.

At present I am busy with preparing a new edition of the "True Christian Religion" in the Swedish language.

I am happy to have the great privilege of thanking the Lord and our brethren of the General Convention for a year's encouraging labor in the vineyard of the Lord's New Church, and I hope that our generous American friends will kindly remember us.

DENMARK.

Mr. William Winslow reports as follows: —

During the past year, the missionary work here in which I am engaged has been carried on in the usual way, to the best of my humble ability. Besides preaching on the Lord's day, I have kept on publishing our *New-Church Monthly*, and finished the new edition of "Heaven and Hell," which is now all printed except the last sheet or two. The accomplishment of this important work has been rendered possible by the late Miss Julia Conring's bequest some years ago, to the New Church in Denmark, of a small legacy, payable in yearly instalments, the last of which — paid us during the year 1881 — was agreed upon to be used, as far as it would go, for the purpose here specified. The external increase of the Church has not been considerable; but I thank the Lord I am able to say that I am enjoying the full confidence and sincere appreciation of those gathered about me. Last year we were thirty; one of whom — an old lady — was removed to the spiritual world about Christmas time. During the year, ten more have been added, besides five at Elsinore, the result of a short visit there for my recreation last summer. We expect to be favored, in a couple of weeks, with a visit by Rev. A. T. Boyesen, from Stockholm, when three young girls, who have been prepared by me, are to be confirmed. We have the use of the Chapel only on Sundays, between two and four, which time is rather unfortunate, as it collides with the dinner-time of most families; but until we shall be blessed with sufficient means and become independent, we must take things as they are without murmuring. I feel sure, if we were able to have Divine service at the usual time, viz., from ten to one o'clock, many people who now stay away would come and join us, and listen to what I have to say. The drawback here mentioned is also attended with bad results in another direction, in as far as we have thereby been prevented from paying greater attention to the spiritual wants of the younger generation. I hope, however, the harm caused thereby, so far, is but slight, as most of the children are yet very young. To help matters as much as possible, my wife will endeavor to get the children together, and teach them at our house once a week, in spite of the great inconvenience connected with it, as our rooms are but few and small.

If you will be kind enough to have my translation of "Heaven and Hell," when it reaches you, submitted to the critical examination of Prof. Hjalmar Boyesen, or somebody else who is competent to judge, I shall feel very much obliged to you. I desire investigation.

May 15, 1882, Mr. Winslow further acknowledges receipt from the Board of Missions of $75, making a total this year of $150, which is the amount recommended by Committee.

ITALY.

From Prof. Loreto Scocia we have received the following: —

The approaching close of another Conference year reminds me of my duty to send you, as in past years, a report of the results of my missionary efforts for the noble cause of the New Church.

I am sorry that I cannot this year announce any great increase in the number of receivers of the Doctrines; still, as the true progress of a church

consists in the regeneration of its members, and not in the augmentation of their number, I have reason in this respect to render thanks to the Lord.

The members of the New Church in Italy are small in numbers, but they are upright, honest citizens and fervent Christians. Every one of them, according to his circumstances and means, endeavors to communicate the light he has received to others, but with results not always encouraging; for in this age men and women are in great part too much absorbed in the world's pleasures and cares to take an interest in religious subjects, but treat them with great indifference.

Owing to these causes, I have seen this year, with much sorrow, a diminution in the number of subscribers to the *Nuova Epoca*, the monthly New-Church Magazine published by me. From 85 subscribers last year, the number has fallen to 65, of which 45 only are Italians. In consequence, I have felt it my duty, as an act of prudence, to reduce the number of printed copies; but though I do this, yet I cannot avoid a *deficit* again this year in my printer's bill.

Notwithstanding these unfavorable circumstances, I have reason to thank the Lord for the following manifest success with which he has crowned my weak efforts:—

Although the number of those who have declared themselves adherents of the New Church is not visibly augmented, still they keep up with each other a fraternal correspondence, and by this means become better acquainted with each other. They are like seed scattered in various cities in Italy, which in the future may produce good fruit.

The association of the readers of Swedenborg, that was initiated about three years ago in Partinico, Sicily, through the means of Sig. Poma, a learned and zealous librarian there, not only continues in existence, but the number has increased to 30 members.

During the twelve years that I have been privileged to labor for the noble cause of the New Church, I have translated into Italian six amongst the principal works of Swedenborg; and these works have had a large circulation in Italy, having been distributed to 210 public libraries, 177 Roman Catholic priests, 100 subscribers of the *Nuova Epoca*, and many copies have also been sold. In fact the first edition of "Heaven and Hell," of the "Divine Providence," and of the "Doctrine of the New Jerusalem," of 1,000 copies each, is nearly exhausted. Now I am occupied in translating the second volume of the "True Christian Religion," which I hope in a few months to hand to the printer.

But besides the translations and publications of the writings of Swedenborg, I consider it also my duty to place within the reach of my countrymen, in a familiar and clear manner, the genuine truths contained in these writings. For this object I have, during nine years, published my monthly periodical, the number of subscribers to which at one time amounted to 150.

Having the same object in view, I have translated from the French and published the "Religion of Good Sense," by E. Richer, in my opinion peculiarly adapted to my countrymen, as an introduction to the writings of the New Church. This year I am publishing a biography of Swedenborg, carefully revised and amplified by means of existing documents. This biogra-

phy, now running through the monthly numbers of the *Nuova Epoca*, is being contemporaneously printed in book form, and will be completed by the end of the year.

But as I consider that the best means to propagate the doctrines of the New Church is through the works of our author, I have selected from them such portions as will in themselves form tracts and leaflets for general distribution, and these are now in the printer's hands. I intend to offer to those who I can learn are bereaved of loved ones, those that relate to the other life.

This, in short, is a general review of my labors during the last twelve years. Certainly, I cannot assume to have done much, but with my poor powers and means, I have done what I can; and to this extent, I hope that the kind consideration and confidence which my friends in America and England have shown towards me, in assisting me in my efforts, has not been in vain. Towards all those worthy friends who in whatever manner, have encouraged me in my arduous work I tender my lively and profound gratitude.

Now I feel it necessary to make known to you, worthy sirs, and to all the friends of the Italian Mission, what are my plans for the future.

Considering that the major part of the writings of Swedenborg are not yet translated into Italian; that the translation and publication of these writings are indispensable to the progress of the New Church in Italy; and that the execution of this work will require a period of many years, I am convinced that I ought to make it my principal duty to concentrate my powers in accomplishing this use.

I know that in myself my power is quite disproportionate to this great enterprise, but I put all my trust and confidence in the Lord, and I have good reason to hope that he, who knows my heart, will not fail to provide me with the necessary means.

I will continue also, with prudence, to increase, as much as I possibly can, the number of true receivers of the heavenly doctrines, praying to be led by the Divine Providence in all things. Laboring thus with perseverance and circumspection, I will not be discouraged by the small apparent success of my labors, persuaded that the Lord, in his good time, will fructify the seed sown in the ground of honest hearts.

EAST PRUSSIA.

The following interesting letter has been received from the Rev. A. Schiweck:

. . . My work in building up the Church of our Lord in the past calendar year (1881) was as follows: I preached at various places in open assembly, on texts from the Word of the Lord, twenty (20) times in German, and eighteen (18) times in Polish; delivered twelve (12) lectures on the Doctrines of the Church; officiated seven (7) times at the holy supper; five (5) times with Germans, twice (2) with Polish brethren; baptized two (2) children, one in the German, and one in the Polish society; officiated five (5) times at funerals. The Polish society lost one, the German two members, through departure to the spirit world. The number of German communicants was 27, Poles 13; total 40 persons.

Although the number of members as compared with last year has not increased, we notice an increase in the congregation and of friends of our doctrines, who however, for various reasons, are yet afraid to express publicly their convictions. The number of strangers was not the same at all stations, varying from 3 to 5, 10, 20, 25, and also 40. Of friends to our doctrines whom I know and with whom I came in contact there are twenty-one (21).

As missionary I endeavored to take advantage of every opportunity to extend the region of New-Church light, or at least to be a witness to that light. So far as my bodily condition and my scant means permitted I undertook missionary tours into more distant places in the Province, during the summer months, strewing seeds in the hope that—even if late, and perhaps after I shall have no more been here for a long time—it would spring up and bring fruit to the honor of the Lord. At such and other occasions I spread the writings of the Church. In the Polish language 28 copies of Em. Swedenborg's "O niebie i o pierkle" and "Boska opatrnosc;" in the German language 70 larger volumes, inclusive of a few juvenile works, 50 smaller works, 2 Bibles, 1 Testament, 1062 tracts, and a number of price lists. With few exceptions these books have been given away gratis. Those that were sold brought scarcely one ten h of the cost; one volume one half. The Polish works had been presented to me by the London Swedenborg Society (25 copies of each of the two works); the tracts had come gratis from Mr. Mittnacht, Frankfort on the Main. The other books were bought out of my own means. If I set out to sell the books, my journeys would be useless. Two copies "Divine Truths," one "Niebo" and one "Boska," I presented to three teachers; also a few works to the academy in Lyek (these latter ones Mr. Mittnacht had the kindness to replace with me). One "Niebo" went to Russian Poland, into the hands of a Polish nobleman. I have but a very little stock of books for next summer, and am not so situated as to increase it. However, I believe if it is the Lord's will that I am to travel and spread books the coming summer, He will see that the necessary means will be in my hand: if they do not come, it is not His will that they should.

In all the public schools of the evangelic confession the Catechism is the basis of religious instruction. Since the priests watch over that part of the education of the young, there is no deviation from the rigid confessions of faith. In my neighborhood the doctrines of the Trinity, the Resurrection of the Body, Salvation by Faith alone, etc., are emphasized as strongly as possible. The blind shepherds do not, or rather wish not, to see whither they are leading the flocks entrusted to them. May the Lord have pity on them! In every way the circumstances in this poor, inhospitable, miserable country, this Siberia of Germany, are very sad ones. The so-called educated class and the populace are totally irreligious, and the middle class of people is under the power of the priests, these arch enemies of Swedenborgianism. They have so prejudiced their hearers that they are afraid to take a New Church book into their hands. A "faithful one" came into my house. I read to him a prayer from Mittnacht's "House or Home Devotion;" it seemed to go to his heart. When I had ended I handed him the book for inspection. It is true he took it in his hand, but deposited it at once upon the table without having even opened it. But then, murder,

robbery, and theft are the order of the day. There are teachers round about here who perceive all this, but are forced to silence from the fear of losing their position. Only through the acceptance of the doctrines of our Church can it become better here; but this moment seems yet far below the horizon. The New Church can flourish only where the State is separate from the Church, and where, consequently, no favors come from religious communism. The political conditions of Europe are not at all favorable to her growth. This heavenly plant needs another atmosphere than this.

I have received the *Bote* (Mr. Brickman's *Messenger*) regularly so far, and thank you most heartily for it.

In conclusion I would say that the proposition to aid this mission pecuniarily has not been realized (viz. as relating to America). I have no riches, neither do I draw a penny or any remuneration from my society. It consists solely of poor people, whom I am rather called upon to aid in my poverty when they are in need. In late years the German New-Church Society of Stuttgart, and the Society for Foreign Missions, London, have sent some contributions. I know not whether they will continue to flow in this year. It would be very well if somebody in rich America, whom the Lord has blessed with earthly riches, would think also upon this spiritual desert in East Prussia, and follow the example of Mr. Iüngerich. The paper missionary breaks the way; it is absolutely necessary. I do not mean to burden anybody, but the spiritual need along side with the earthly wants, urge me on to try various efforts, wherefore I disclose the wish of my heart to you.

SWITZERLAND.

Extracts from Lady Philippine v. Struve's report on behalf of the Swiss New Church Society:

In executing the resolution of the General Convention (of the Swiss New-Church Society) last year (since 1880) the society reorganized, and numbers 64 old and 20 new, a total of 84 members. President Architect A. Geiger, of Zurich, resigned.

The Society funds, including a donation of fs. 2,000, show an amount of fs. 23,525.25. The receipts are fs. 3,434.30; expenditures, fs. 3,232.25.

Mr. Bauman officiated at the holy supper seven times; baptized one person, and attended one funeral. He held the regular divine services in Zurich and Weinachten. He confirmed three youths in Weinachten, delivered two public lectures in Berne, and made 102 visits on tours through all parts of Switzerland. Partly through him, directly by means of two book-stalls, and the temporary aid of a colporteur in Zurich and Herisau, there were sold at least 200 copies of New-Church writings, lent 36 volumes, distributed about 50 pamphlets, and 40 subscribers added to the number of readers of the *Neu-Kirchen Blätter*. Mr. Bauman was re-elected as minister for a term of three years, at a salary of fs. 2,500 per annum. Mr. Zogg, of Trogen, was elected president. A "Tafel Fund" for New Church students of theology was created, and started with fs. 200. The next general assembly is to meet in Zurich.

Rev. Mr. Bauman presents his report for the first quarter of the fiscal year, July, 1881–82: sold 37 copies writings, ordered a copy of T. C. R., in

Italian, and by the same person subscription to the *Nuova Epoca.* Two applications for membership.

Oct. 9, 2 o'clock P.M., delivered a public lecture on the Biblical prophecies of the second coming of the Lord, in the refreshment room of the theatre (Zurich); present about 150.

The last visit which the departed one made, and from which he returned sick, was intended for our friends in St. Gall.

I pray the Lord that your General Convention may have a blessed meeting, and that your youthful age of the New Church may leave no room to the contagious spirit of the age,—Rationalism; but, receiving legitimate illustration from above, accept the glory and influence of a Divine Word, without giving way to the blinding self-exaltation which seeks to steer the rudder in the *proprium.*

Mr. Jacob Eggmann writes,—Our local "Herisau Society of the New Church" (Herisauer Neu-Kirchen verein) has been reorganized in 1877, and numbers between 40 and 50 members. We have regular monthly services every third Sunday in the month at my house, and celebrate communion at Easter, Pentecost, and Christmas. Moreover there exists a New-Church library of 288 volumes, also a reading circle, in which regularly every fortnight the *Bote der Neuen-Kirche* and the *Neu-Kirchen Blätter* pass round, and are diligently read. Special juvenile education there is none, and could scarcely be maintained owing to prevalent circumstances (large distances and lack of teachers). Since there is no formal separation from the Established Church—where however no compulsion exists in matters of faith—our children enjoy the school and religious instruction offered by the political community to children until the 17th year. Parents are watchful through New-Church teaching to correct errors, and are careful to encourage the young in the reading of New-Church writings.

REPORTS OF ASSOCIATIONS AND SOCIETIES.

Canada Association.

The Canada Association consists of the *Berlin*, *Wellesley*, *Toronto*, *Strathroy*, and *Montreal* Societies. Its ordaining minister is the Rev. F. W. Tuerk, of Berlin, Ontario.

The *Berlin Society* is still in a prosperous condition. Eight persons were added to it: three by baptism, and five by confirmation. It has lost two members by death, and eight by removal to Manitoba and the United States of America. At present the Society has two hundred and twenty-eight (228) communicants. Its pastor divides his labor, as heretofore, between the Berlin and Wellesley Societies. The fourth Sunday is given to the work in Wellesley. The Berlin Society has a flourishing Sabbath-School, and a confirmation school lasting three months in the year, when school is held by the pastor every day except Saturday. The pupils of this School receive a regular course of instruction in the doctrines of the Church preparatory to c onfirmation. They have to commit to memory the New-Church Catechism, and about four hundred confirmatory passages from the Word, and read from the writings of the Church every day. After they have been duly prepared for confirmation, they have to pass an examination before the congregation, after which they are confirmed as members of the Society.

We have also a young people's association, which meets every Thursday evening in the Sabbath-School room of the church to study the doctrines of the Church, and to deliberate about other important matters.

The Wellesley Society is in about the same state as last year. Three members were added to it by confirmation, and one was removed to the spiritual world. Its present number of communicants is sixty-six (66).

The Toronto Society is still without a pastor, and not in a prosperous condition. Worship is, indeed, held up by the members, who read sermons of New-Church ministers. Last summer they received a visit from the Rev. G. Field, of Detroit, and in the fall another from the Rev. J. M. Shepherd, of Ruby, Mich. On these occasions the sacraments were administered to them. But it is evident that, without a regular pastor, the Society will never increase and prosper. From a communication of its Secretary, received two days ago, I am glad to learn that they are at present in communication with a minister in Michigan, and in hopes that his engagement will be effected in a short time. The number of its membership is about thirty (30).

The Strathroy Society has been without a pastor these last four years, and has held no divine service during the last two years. The members have, however, made themselves somewhat useful in distributing books and tracts. The number of its membership is about twenty (20).

The Montreal Society, although small, enjoys regular worship under its pastor, the Rev. E. Gould. It has suffered a severe loss during the year in

the removal of Mr. Auchterlonie and his family to Springfield, Mass. The number of its communicants is six (6).

The Canada Association, at its last meeting in Berlin, from June 23 to 26, last year, has reorganized its Board of Mission. This now consists of three local Boards, of three persons each, in the three New-Church centres, viz: *Berlin*, *Toronto*, and *Strathroy*. The three chairmen of the local Boards meet at Berlin from time to time, as may be deemed expedient, for the transaction of business. The duty of the Board is to collect money for mission purposes, and to place it in the hands of the Association for disposal. Several months ago the Board issued circulars to solicit subscriptions for mission work in Canada, and sent them to all the known members, and isolated receivers of the doctrines of the New Church in the Dominion of Canada, Nova Scotia, and New Brunswick, the result of which is not known as yet.

All of which is respectfully submitted.

F. W. Tuerk,
President of the Canada Association.

Illinois Association.

A careful estimate of the membership of the Association enables us to report, including isolated receivers, six hundred (600) members. During the past year the La Porte, Indiana, Society has been admitted to membership in the Association; and the Union Swedenborgian Church of Chicago has merged itself in the Chicago Society, its communicants having been received into membership on the 6th of November, 1881. Morning and evening services have been held in the Lecture-room of the new temple of the Chicago Society since that time, with steadily increasing interest, under the pastorate of the Rev. L. P. Mercer. The Rev. W. F. Pendleton, assisted by the Rev. E. C. Bostock, is doing earnest and efficient work on the west and north sides of the city, with a congregation on the west side of about fifty (50) adults, and an interesting class of young people. The Chicago Society rejoices in the completion of a new house of worship, free from debt, and happily dedicated in time for the present meeting of the Convention. Services are regularly maintained by the Peoria, Henry, Batavia, and Jefferson, Wis., Societies, though all of them are without pastors. The Rev. O. L. Barler makes a monthly visitation to Henry, and visits Jefferson, Wis., once in each quarter. He has also been engaged in effective missionary work in Coles County, Ill., and in other parts of the state. The Rev. Cyrus Scammon is the pastor of the La Porte Society, and was at the last meeting of the Association elected President of the Association; and the Rev. L. P. Mercer, Secretary and Superintendent. The Rev. Messrs. Bussman, Lehnen, and Ragatz, ministers belonging to the Association, have also been more or less engaged in missionary work. The Rev. G. Bussman preaches for the Lenox (Iowa) Society, consisting of thirty-two members, and the Fremont (Iowa) Society, numbering twenty members. The Rev. Stephen Wood, of Iowa, was, on the recommendation of the

Association, ordained by the Rev. Joseph Pettee in the temple of the Chicago Society, June 5th inst. The Executive Committee has adopted and reports the following resolution, namely: —

Resolved, That this Association, in harmony with the recent action of other associations, "recommends to the General Convention the consideration of such revision of its Constitution and By-Laws as will better represent the scope of its uses, and conduce to their more efficient prosecution;" and in this connection the following proposed amendments, which have been submitted to the Executive Committee of the Association, are reported to the Convention, with the statement that the Committee has not had time to give them sufficient consideration; to wit: Amend Section 2 by inserting, after the word "Church" in the second line, the words, "And shall be represented therein by its delegates and representatives."

SECT. 3. Every Association shall be entitled to one delegate; and every Association having three hundred members shall be entitled to two delegates. Every Association having a thousand members shall be entitled to four delegates. The presiding minister of any Association, if present in the Convention, shall be its delegate, or one of them. And every ordaining minister who is now a member of the Convention, though not connected with any Society or associated body represented in it, and who is in the regular exercise of the duties of the ministerial office, shall continue to be recognized as a member of the Convention, and entitled to a seat therein as a delegate during the pleasure of the Convention.

SECT. 4. Every Association, or other body of the Church, belonging to this Convention, shall be entitled to one representative, and an additional representative for every fifty members. But a Society represented in an Association, or other collective body, shall be entitled to no separate representation.

SECT. 5. On all questions, where a division shall be called for, or the vote shall be by ballot, or ayes and noes, the votes of the delegates shall be taken or recorded separately from those of the representatives, and no proposition shall be carried unless a majority of the delegates, as well as a majority of the representatives, are cast in the affirmative.

SECT. 6. Honorary members may be elected at any regular session of the Convention, and shall remain such until the next regular session thereof, and shall be entitled to take part in all the deliberations of the Convention, but shall be entitled to no vote therein, but may be appointed on committees, and elected or appointed to office.

Strike out the words "and members by election" in second line of Section 2.

Strike out Section 3, and all of Section 4, Section 5, and Section 6.

Amend Section 8, by striking out all after the word "with," in the ninth line, and inserting "as many persons, including the foregoing officers, as the Associations shall be entitled to be delegates to the Convention, to be nominated by the delegates and representatives in the Convention from the respec ive Associations, if any such shall be present, if not, by the presiding officer of the Convention, at each regular session of the same, and shall hold their offices until the next regular session thereof after their election; but vacancies may be filled by the Executive Committee. Provided that

where there is only one delegate present from an Association, he shall be the member of the Executive Committee from such Association, unless otherwise ordered. This Committee shall be at all times in attendance upon the Convention, and meetings of it shall be called at any time by announcement in Convention, in addition to those provided for in Section 13." (Section 13 provides that seven shall be a quorum.) The communication continues: —

This Convention recognizes the importance of remembering that all power rests in ultimates; and that the rationality and freedom of no community can be maintained unless its members are fairly and freely represented in its legislative government; that the Charter of this Convention recognizes its existence as a government; its Constitution the form of its Government; and this Convention as its full legislative body.

These amendments are proposed for the purpose of restoring the homogeneous and truly representative character of the Convention, and the free representative principle which was acknowledged at the time of the formation of the Constitution in Chicago, in 1853, and to do away with the anomaly of voting by proxy, which was assented to at that time to allay the apprehensions of some of our Eastern brethren relative to local action by the delegates living in the vicinity of the place of meeting of the Convention.

It is also submitted to the Convention, whether considering the costs which the delegates are put to who now pay their own expenses in attending the Convention, it would not be better to have bi-annual or tri-annual sessions, instead of annual, and devote more attention to the meetings of the respective Associations, leaving the general affairs of the Church, in the meantime, in the hands of the Executive Committee as provided in the Constitution.

Respectfully submitted.

C. Scammon, *President.*

L. P. Mercer, *Secretary and Superintendent.*

Maine Association.

Societies.	Ministers.	No. members.
Bangor		15
Bath	S. F. Dike	78
Fryeburg	B. N. Stone	66
Gardiner		20
Portland		149

It will be seen above that we now have only two settled pastors in this Association. Rev. J. K. Smyth, late of Portland, has given up the charge of the Society there, and taken charge of the Highland Society in Boston. This removal is greatly to be regretted for the interests of the Church in Maine, and especially for the interest of the Portland Society.

Rev. Wm. B. Hayden is still a resident of Portland.

The Fryeburg Society is in a prosperous condition under the efficient

ministry of Rev. B. N. Stone. There are quite a large number of young people connected with the New-Church congregation in Fryeburg, and these are interested, earnest workers for the Church.

The next annual meeting of the Maine Association is to be held in Fryeburg, near the close of the summer.

Three members of this Society have been removed to the spiritual world the past year, and one new member has been added to it.

The Society in Gardiner is still without any regular public religious services on the Sabbath. This is to be regretted, because there is sufficient pecuniary means to support public worship a quarter, and perhaps one-third, of the year. It is to be hoped that the means may be soon used in some way to effect an arrangement by which a missionary or minister may hold public services in Gardiner to the extent of their pecuniary ability.

Public religious services have been held regularly every Sabbath during the past year in Bath. The church here is never closed in the summer for a vacation. In fact the audience is regularly larger in summer than at any other season of the year. This Society however, has suffered, and still suffers, from the loss of many of its former old and influential members. Their vacant places are not yet filled. One member only has been added the past year.

The Portland Society reports a year of earnest activity. With the exception of six weeks in July and August, the church has been open for divine worship every Sunday. In addition to the regular morning services, the pastor has held services in the evening from November until May. An advertised course of eight lectures was attended by large and attentive audiences. The attendance at the morning services has increased during the year. Religious meetings on Tuesday evening of each week have been held during the greater part of the year. The first twelve chapters of the Gospel of Matthew according to the Revised Version, have been carefully studied at these meetings. The study has proved of great interest and value.

Two courses of sociables have been given under the management of the Guild, and a number of musical, literary, and dramatic entertainments have been provided.

The interior of the church has been re-painted and greatly improved.

The financial condition of the Society has never been so good. The mortgage debt has been reduced, and the current expenses promptly paid.

During the year, the pastor has attended thirteen funerals (nine of them being outside of the Church), and baptized seven children.

The Society is compelled to announce the resignation of their pastor, who has ministered for them for nearly five years. The utmost harmony has prevailed during his pastorate, and the resignation has been accepted reluctantly. The Society will make every effort to secure the services of a minister at an early day.

MARYLAND ASSOCIATION.

SOCIETIES.	PASTOR.	NO. MEMBERS.
Wilmington, Del.	Rev. J. B. Parmelee	56
Baltimore, Md., (German)		61
Washington, D. C.	Rev. Jabez Fox	109
Individual Members		15
Total		241

Favorable progress has been made during the past year in the work of promulgating the Heavenly Doctrines within the bounds of this Association.

In Wilmington there has been a fair and encouraging attendance of strangers upon the services, with a more general inquiry for the writings, which, with the pastor's private intercourse in the community, has resulted in a recent large accession of members to the Church by baptism. The Ladies' Union is still alive, and looking for brighter days, its prosperity having been recently checked by the protracted sickness and unavoidable absence of some of its most active and efficient workers. It has lately furnished the church with a very fine Estey organ.

The Baltimore German Society is now without a minister, Rev. Adolph Roeder having removed to New Jersey at the expiration of his term. Services are now conducted by a reader.

The old house of worship has been sold, and the proceeds used towards liquidating the debt of the Society, which was further decreased by the receipts from a very successful bazaar held by the enterprising lady members.

In the Baltimore English Society, (not connected with the Association), there is a gratifying continuation of the movement so well and auspiciously begun with the Rev. Thomas A. King, of which mention was made in our last report. The work grows stronger and more important, and it is thought to be the index of a healthy revival of New-Church life in Baltimore. Interest among strangers is widespread throughout the city, and at the same time a new inspiration to work for the Church seems to have taken hold of the young people of the Society which promises much prosperity.

In Washington, the Society has maintained the even tenor of its way, with little to break the quiet life of usefulness in which it is engaged. The financial burdens, though a little lighter than before, still press heavily upon the resources of the members, who, however, continue to address themselves to the work with increasing diligence, in order that the Church at the nation's capital may be brought to the position its importance seems to require.

The meeting of the General Convention in Washington last year was an interesting and useful event.

The twenty-fifth anniversary of the commencement of the ministrations of its pastor, Rev. Jabez Fox, was a noticeable event to the Society, serving as a landmark of its progress under his fostering care.

Mission work has been performed at Easton, Talbot County, Md., by Rev. Messrs. Parmelee, Roeder, and King; at Furnace's Church, Baltimore County, Md., by Rev. Mr. Roeder.

Norfolk, Va., has been visited, also Lincoln, Loudoun Co., Va., and other places.

Easton is a new point, and much interest has been recently awakened there in the doctrines, and a New-Church organization there is likely to follow very soon. In many instances the Societies, have aided the mission work by granting leaves of absence to their ministers, and by other methods of support, thereby constituting themselves missionary centres from which New-Church influences may constantly go forth by all useful means.

In this connection, for the purpose of raising support for missionary work, the Societies have been requested to take up quarterly collections, the Treasurer to remind them of the resolution two weeks in advance of collection days, and also to solicit contributions from individual members.

The Association, at its last meeting, took the following action in respect of several matters affecting the interests of the Association, viz:—

Resolved, That this Association concur in the amendment proposed by the Executive Committee of the General Convention in Minute No. 114, Journal of Convention of 1881, with the addition proposed in Minute No. 115, same Journal, relating to the vote of divided delegations.

Resolved, That this Association favors the change in the Constitution of the General Convention proposed in Minute No. 71 of its Journal, 1881, giving to each Association representation on the Executive Committee of the Convention.

A pleasing phase of the last meeting of the Association was the exchange of fraternal greetings with the New York and Massachusetts Associations, which bodies also met on the same day, the anniversary of Washington's Birthday, that of Massachusetts being its Sunday-School Union.

A growing desire exists to have deeds surpass words in promoting the affairs of the Church. This is observable in the prompt dispatch of business at meetings, and ought to be as zealously continued during the interims. Let this desire be encouraged and there will be much rejoicing in the bountiful harvest of good works.

Respectfully and affectionately,

J. B. Parmelee,
Presiding Minister.

C. Augustus E. Spamer,
Recording Secretary.

Massachusetts Association.

The Massachusetts Association, Rev. Joseph Pettee, Presiding Minister, consists of the following named Societies, with the names of their pastors, ministers, or leaders annexed, and also the number of their members:—

Societies.	Pastor, Minister, or Leader.	No. Members.
Abington	Jacob E. Werren, *Pastor*	73
Boston	James Reed, *Pastor*	654
Boston Highlands	Julian K. Smyth, *Minister*	115
Bridgewater	Theodore F. Wright, *Pastor*	84
Brockton	Henry E. Goddard, *Pastor*	82

SOCIETIES.	PASTOR, MINISTER, OR LEADER.	NO. MEMBERS.
Brookline	Willard H. Hinkley, *Pastor*	42
Contoocook, N. H.		
East Bridgewater	Timothy O. Paine, *Pastor*	56
Fall River	John Westall, *Pastor*	28
Foxboro' and Mansfield,		20
Lancaster	Richard Ward, *Pastor*	24
Lowell		
Newton	John Worcester, *Pastor*	65
Pawtucket, R. I.	D. V. Bowen, *Minister*	10
Providence, R. I.	Warren Goddard, Jr, *Pastor*	83
Salem	Joseph S. David, *Minister*	34
Springfield	A. J. Auchterlonie, *Leader*	15
Taunton		
Waltham	Benj. Worcester, *Leader*	22
Yarmouth	Wm. H. Mayhew, *Pastor*	35
Total		1,442

Of the Societies above mentioned, three, namely Contoocook, Lowell, and Taunton, hold no services, having been small originally, and since depleted by the death or removal of members. No enumeration of their numbers is made, and no representation is asked for them in the Convention.

Besides the ministers whose names have been given in connection with the Societies, Rev. Warren Goddard resides at Brockton, where he was pastor for many years, and occasionally fills that pulpit; Rev. S. H. Worcester resides at Bridgewater, where, in addition to his medical practice, he devotes much of his time to editing and translating Swedenborg's works; Rev. J. P. Perry is at his home in New Ipswich, N. H., and performs with his pen in our periodicals the uses which his bodily condition permits him to do; Rev. S. M. Warren is engaged in business in Boston, and occasionally preaches; Rev. Stephen Jepson ministers to the Warwick (R. I.) Society, which is not a member of any Association; Rev. C. A. Dunham is serving the Boston Society by assisting the pastor in such ways as his health permits; and Rev. H. W. Wright resides at Abington, and is without a charge.

Two additions have been made to our Ministry by the ordination of Jacob E. Werren and Joseph S. David; Mr. Werren was at the same time installed as pastor of the Abington Society. Mr. David officiated during the winter, under the direction of the Missionary Board, for the Society at Mansfield, and has now been engaged at Salem. Rev. Warren Goddard, Jr., has resigned his charge at Brookline, and been installed at Providence. Rev. W. H. Hinkley has been installed at Brookline. Rev. Richard Ward was installed at Lancaster on the day on which the beautiful little church there was dedicated. Rev. J. K. Smyth has removed from Portland and taken charge of the Society at Boston Highlands. Rev. D. V. Bowen is supplying the pulpit at Pawtucket, R. I. We are thus able to report an increase of our ministerial force, which now consists of twenty-three ordained ministers, and a gratifying amount of pastoral service.

The Presiding Minister has continued to perform his various duties, and has also, at the invitation of the Connecticut Association, visited it at its quarterly sessions. He has distributed during the year nearly two hundred copies of the "gift books." He holds a monthly meeting with the Missionary Board, which is so constituted as to represent both the Association and

Union. It is the endeavor of this Board to form and carry out plans for the development of the church in our section, and to add to the work performed by the Presiding Minister as much more as can be done by others in the same field.

The pecuniary affairs of the Church in our district are in the hands of the Massachusetts New-Church Union. Great benefit seems to result from devolving upon such a corporate body the care of business matters, and this is especially true in regard to the management of bequests which, indeed, are not likely to be made unless to some such organization. It is now less than twenty years since the corporation was first formed for the purpose of maintaining a reading-room in Boston, but the invested property now held in trust, amounts to over fifty thousand dollars. As means increase, new uses are continually opening; and the annual contributions of the Societies,— to the amount, the past year, of over three thousand dollars,— are needed in addition to the income from invested funds. The experiment of employing a business agent has been fully successful.

It may be of interest to report that the *New Jerusalem Magazine*, published at the rooms of the Union, has a circulation of seven hundred, and the *Childrens' Magazine* of seven hundred and thirty, copies.

The use of our largest room for other church uses than that of the Association and Union, and their Committees, is of much interest to us. The Theological School, the Magazine Club, a literary and social organization, and the Reading Circle of the Boston Society, meet here, and once a month, through the invitation of Rev. T. O. Paine, one of its members, the room is occupied by the Harvard Biblical Club, which is made up from the faculties of the Harvard University Divinity School, the Episcopal Theological School at Cambridge, the Andover (Congregational) Seminary, and the Newton (Baptist) Seminary, and our own School,— a pleasing evidence of returning Christian brotherhood.

The absence from our late meetings of Rev. John Worcester has been much felt; and with earnest wishes for his restoration to health, if such be the Lord's will, we have in affection followed him in his journey to the far East.

At both the meetings of our Association held during the year, the importance of the Convention being constituted of the most suitable representatives of the various bodies composing it, and of meeting the expenses of such persons, in order that they may attend when elected, and so of improving upon the old way in which attendance at the sessions of the Convention was often combined with a journey for pleasure or private business, was spoken of, and after careful consideration it was determined to select about one-third of the number to which we should be entitled, and to raise a subscription for the purpose of paying their minimum expenses.

The Association has also considered some other matters of interest to the Convention of which report should be made. In regard to the manner in which the Executive Committee should be made up, the following action was taken:—

Resolved, That in the opinion of this Association, to make the Executive Committee strictly a representative body, it should have members from each Association in proportion to numbers; that to make it large enough to give

every Association direct representation and only its due proportion, would make the Committee unwieldy and inefficient; that efficiency of service by the Committee is of greater moment than accurate representative character, but that in the selection of the Committee there should be as much regard to due representation of the several Associations as is consistent with the greatest efficiency in the Committee itself; and that this may be fully accomplished without a change of the Constitution and By-Laws.

Also, in regard to membership in the Convention; the following resolution has been adopted: —

Resolved, As the sense of this Association, that it is desirable to so amend the Constitution of the General Convention that all who are authorized to vote and act at any of the meetings shall be annually elected by the Associations and isolated Societies composing it, or in the case of individual members by the Convention itself; and that this rule shall be applicable to ministers as well as laymen, with the exception of Presiding Ministers of Associations who shall be members of the Convention by virtue of their office.

In reference to the incorporation of the Board of Publications, the following action was unanimously taken: —

Resolved, That in the opinion of this Association, the plan for the incorporation of the Board of Publications in the State of New York, presented at the last meeting of the General Convention, will promote the greater efficiency of the Board, and secure larger means for carrying on its work for the benefit of all parts of the Church.

The Association also adopted the annexed preamble and resolution: —

Whereas, The growth and extension of the external New Church, its changed relation to the community, and its increased facility for performing new uses, have so far changed the relation of its component bodies to the General Convention as to make harmony of thought and action, under its present rules, a matter of more difficulty than is consistent with true brotherhood; therefore,

Resolved, That this Association recommend to the General Convention the consideration of such revision and simplification of its Constitution and By-Laws as will better represent the scope of its uses, and conduce to their more efficient prosecution.

The removal of our honored brother Theophilus Parsons, when taken in connection with other similar events which have almost wholly removed from our earthly sight the early receivers of the doctrines in our vicinity, has served to admonish us that in emulating their example of devoted zeal, we shall be much helped in promoting the knowledge and life of the New Age.

Respectfully submitted,

JOSEPH PETTEE, *Presiding Minister.*

T. F. WRIGHT, *Secretary.*

Michigan Association.

This Association is constituted of ministers, Societies, and isolated receivers and members of the Church. The ministers within its limits are:—

Rev. J. R. Hibbard, D.D., Detroit, *Presiding Minister.*
" J. M. Shepherd, Ruby, St. Clair Co., *Vice-President.*
" Eugene Laible, Ypsilanti, *Secretary.*
" Geo. Nelson Smith, Northport.

Societies and Members.

	MEMBERSHIP
Berlin Society	about 25
Ypsilanti Society	14
"Wexford County Church"	12
Other Members	65
Total	116

Estimated number of members of the Church, and receivers of the doctrines who have not signified their desire to become members of the Association, 100.

Work of the Ministers.

Since January 1st, 1882, the Presiding Minister has preached regularly in the temple of the Detroit Society under the auspices of the Association, which has leased the temple for a period of two years from the Detroit Society. Dr. Hibbard has also visited the New-Church people at Springdale and Sherman, in Wexford County, at Battle Creek, Marshall, Berlin, Almont, Imlay City, and Cassopolis, where he preached and administered the sacraments.

The labors of the Rev. James M. Shepherd have been principally regular pastoral visits to Lynn and Berlin, and preaching at Ruby, where he now resides.

Rev. Eugene Laible is now engaged in secular business, and has preached only three times since the last meeting of the Association in October, once at Detroit and twice at Springport.

The Rev. Geo. Nelson Smith has only recently returned to Michigan, after several years absence in the State of Illinois.

Delegates to General Convention.

This Association has a standing rule authorizing the Presiding Minister, and other ministers of the Association and members of the Executive Board who may attend the meeting of Convention, to represent this Association in such meeting, and may associate with themselves such other members of the Association as may be present at such meeting.

Eugene Laible, *Secretary.*

Minnesota Association.

SOCIETIES.	PASTOR.	NO. OF MEMBERS.
Saint Paul	Rev. E. C. Mitchell.	25
Minneapolis	*Vacant.*	26
		51

We are going on in our quiet way, seeking to perform such uses as are practicable to us. During the last year the St. Paul Society has parted with two members by death, and has gained six new members,—thus having exactly doubled the original membership since the organization in 1873. The congregation has averaged 30, the attendance at the holy supper 19, the Sunday-school 27, and the Wednesday evening reading meeting 9. The pastor has baptized 3 adults and 1 infant, confirmed 6, and officiated at 1 marriage, and at 8 funerals; 5 of which were of persons not connected with the New Church.

The Minneapolis Society has continued to diminish by removal of its members to other States. Of its 26 members only 8 reside in the vicinity. They hold service, led by a reader, with an average congregation of ten. The Rev. J. E. Bowers has recently spent two Sundays with the Minneapolis Society.

E. C. Mitchell, *President.*

Missouri Association.

In the year beginning after the second Sunday in May, 1881, and ending after the second Sunday in May, 1882, there has been an increasing demand for missionary labor, much of which has to be left undone, as only occasionally can audiences be gathered on week-day evenings. The two regular monthly appointments at Osage City, Kan., and Quindaro, Kan., have been continued. Not much change at either place. There seems to be a little growth of interest at Quindaro; and in Osage City, notwithstanding some dissensions, and some harmful experiences, there is, on the whole, a more hopeful state of things.

Commencing in January, 1882, monthly visits have been undertaken for the year in Dodge City. There is not a full receiver there; but a degree of open-mindedness that seems to present an opportunity for usefulness.

A bi-monthly appointment for the year has been undertaken in Morris County, at a point between Council Grove and Parkerville, on Sunday; Monday evening being given successively to two or three other points.

During the year the President preached in twenty-eight different places. In all, he delivered ninety-six discourses, and travelled thirteen thousand six hundred and sixty-six miles. He officiated five times in the celebration of the Lord's Supper, and baptized four children.

Mr. L. W. Devere has delivered seven discourses, which were highly interesting and instructive; but he is not likely to continue his labors.

The gift-book circular is given to ministers who have not the books, unless, as occasionally happens, they are not wanted.

Tracts are offered to every congregation, and also in many instances, the *Messenger*. Many thousands of tracts have thus been distributed within the year, occasionally to passengers on the trains going to New Mexico, Colorado, Iowa, and other territories and States.

Of books his sales amount to $39.35. The pocket edition of "Heavenly Doctrines" and "Four Doctrines," the Swedenborg Library, and Dr. Ellis' work on Skepticism, are a help to the missionary and the cause. Voluntary payments for tracts have been made to the amount of $2.25.

In the year there was received from the Board of Missions, .		$275 00
From citizens of Missouri, ...		12 50
From the Osage Society and citizens of Kansas, . . .		144 56
Total		$432 06
Of the Mission money Mr. Kimm was paid	$25 00	
Mr. Devere, expenses, ...	7 35	
		$32 35
Leaving for President's use		$399 71

Of which however, over $130 were expended for travelling, and other incidental expenses.

Dr. John Ellis has also furnished an abundant supply of his work on Infidelity and Divine Revelations, and the A. S. P. & P. Society has contributed twenty sets of the Swedenborg Library, and a full supply of H. D. and F. D., pocket edition.

Rev. W. M. Goodner continued to the end of 1881 to preach once in four weeks at Perrill's school-house in Osage County, and at Spore's school-house in Harvey County, distant respectively, about two hundred and one hundred miles from Larned. Failing then to receive a pass, his labors ceased; but about the first of May his pass came to light, and on May 7th he went to Perrill's school-house.

Rev. Jacob Kimm, of Montgomery County, Missouri, gave a part of his time to missionary work, until recently. In the year, he states, he has delivered forty-four discourses, officiated in the celebration of the Lord's Supper twice, baptized nine children, sold $66.35 worth of books, and distributed several thousand German and English tracts. He has received some help from his missionary field. He will no longer work under the the auspices of the Missouri Association, and purposes in the near future, to return to Iowa.

Rev. Gustave Reiche, Register U. S. Land Office at Boonville, Mo., has done more ministerial work in the past year than heretofore,—has preached and lectured about thirty times; baptized two infants, and officiated at two funerals,—mostly done in Missouri. Since last Christmas, he has preached monthly,—two discourses each visit,—for the German Society in Wellsville, Mo. For his services he has received $64.50, and his travelling expenses have been $41.10. If assured of a living for self and family, he would gladly devote all his time to ministerial work.

I desire to continue in my present field of labor, and to be enabled to live as a missionary.

ADAMS PEABODY, *President.*

New York Association.

The following table furnishes the statistics of the Association for the year ending Feb. 22, 1882: —

SOCIETIES.	PASTOR, LEADER, OR MINISTER.	NO. MEMBERS.
New York	Rev. S. S. Seward, *Pastor*	198
Brooklyn	Rev. J. C. Ager, *Pastor*	116
Hoboken	E. Ferret, *Leader*	9
Orange	Rev. C. H. Mann, *Pastor*	50
Newark	Rev. C. H. Mann, *Pastor*	18
Mt. Vernon	Rev. O. Dyer, *Pastor*	14
New York German		37
Mystic	Rev. J. A. Lamb, *Pastor*	35
Paterson	Albert P. Schack, *Minister*	
Riverhead	Rev. Benj. D. Palmer, *Minister*	85
Total		562
With Paterson, about		600

In addition to the above-named, there are two ministers connected with the Association, the Rev. Sabin Hough, of Brooklyn, and the Rev. E. R. Keyes, of Yonkers, and one licentiate, Mr. James W. White, of Auburn, — all of whom are engaged in secular pursuits. Mr. White preaches and lectures occasionally in the vicinity of his home.

Under the authority of the Association, the Rev. B. D. Palmer was ordained at Riverhead on the 11th of April, 1882.

The Paterson Society and the Riverhead Society, which were without ministerial services at the date of our last report, have since been supplied, and there has been consequently, a considerable increase in the attendance at public worship in both places, and increased activity in Church work.

During the last few months, an effort has been made to secure a permanent "Sustaining Fund" for the support of missionary work in the Association. The payments thus far pledged amount to over $600, besides single subscriptions amounting to over $100. These amounts will be very considerably increased by the direct personal appeals which are now being made, and there is every promise that henceforth some degree of missionary effort will be regularly maintained.

Since the first of March, the Rev. B. D. Palmer has been employed by the Association as a missionary for one-half his time. His labors have been confined thus far to Suffolk County, which furnishes a most promising field, containing many important villages with a few New-Churchmen in each, where the doctrines have never been publicly taught. Mr. Palmer is full of the missionary spirit, and is proving himself an acceptable teacher and an efficient worker.

J. C. Ager,
Presiding Minister.

Ohio Association.

The following table presents the list of societies now connected with this Association, with their ministers or leaders, and their membership, as reported at the meeting in September last: —

SOCIETIES.	MINISTER OR LEADER.	NO. MEMBERS.
Cincinnati	Rev. John Goddard	232
Cleveland	Rev. A. F. Frost	57
East Rockport	Rev. G. F. Stearns	45
Glendale		20
Indianapolis		25
Monroe County	Rev. A. J. Bartels	63
Newark	W. M. Baldwin, *Reader*	9
Pomeroy	T. A. Plantz	45
Richmond, Ind.	Frank Pruyn, *Reader*	11
Toledo		16
Urbana	Rev. Frank Sewall	40
Total		563

Besides the ministers mentioned in the above table we have on the list of ministers the names of Rev. E. A. Beaman and Rev. Theodore Edson. Mr. Beaman is actively engaged in mission work, the most of his time being divided between St. Louis, Louisville, Ky., and Richmond, Ind. The two last-named places he visits monthly, and St. Louis twice each month. Mr. Edson is engaged in teaching. There are also two licentiates besides Mr. Plantz (who has officiated quite regularly for the Pomeroy and Middleport Society), viz., John M. Hibbard and Philip B. Cabell. Mr. Hibbard is too aged to engage in any active labor. Mr. Cabell has preached in several places, delivering quite a large number of discourses.

We regret to report the removal of Mr. Hinkley from Indianapolis. This leaves the Indianapolis Society without a minister, and indeed without regular worship, although they still continue their Sunday-school, which is large and flourishing, under the superintendence of Mr. W. O. Bates. They are hoping to obtain the services of a minister at no distant day.

The Glendale Society continues its Sunday-school, but holds meetings for worship only one Sunday each month,— the pulpit being supplied by Mr. Sewall or Mr. Cabell.

The Urbana Society has recently finished and now occupies its new church edifice, which was dedicated with appropriate services in February last,— Dr. Hibbard, Mr. Sewall, Mr. Cabell, and Mr. Goddard all taking part. The church is a substantial and elegant structure of stone, after the Italian Gothic order of architecture, with a high tower or campanile.

The Cincinnati Society has been rather more than usually active in its efforts to disseminate the doctrines by lectures and tracts. This Society still contributes, by the subscriptions of individuals and by church collections, to help in the support of Mr. Beaman, though not to the same extent as in former years, the latter commanding a better support from outside. The wide scattering of the members over the various suburban hills interferes with the fullest attendance at the church on the Sabbath.

The very small society at Newark has suspended worship during the pas

year. Cleveland and East Rockport report a good state of activity. The society at Wyoming, so long inactive, shews some signs of renewed life in the recent opening of a Sunday-school, under the superintendence of Mr. C. B. Chace, and in the effort to institute at least occasional services for worship.

The mission work of the Association is carried on as it has been for several years past, under the auspices of a Committee on Missions, composed of five ministers, residing in different parts of the State, each one of whom has a district assigned him. Outside of the work performed by Mr. Beaman this labor has been done mainly by the members of this committee, as they have had opportunity. Their effort during the present year, in obedience to a vote of the Association, has been to concentrate their forces on those localities where small societies exist, which would otherwise be without worship, rather than dissipate them in new fields.

Urbana University reported, at the last Association meeting, a year of more than usual prosperity,—the opening of the Girls' and Primary school, an addition of ten thousand ($10,000) dollars to the Endowment Fund, and made a renewed appeal for further donations to complete the contemplated sum of $100,000. This institution also reported that Prof. Cabell had been actively engaged in the translation of the "Ontology" of Swedenborg from the original MSS., and also in verifying of references to the Arcana contained in the work on the "New Jerusalem and its Heavenly Doctrine."

In the matter of the incorporation of the Board of Publications the Association, at its last meeting, expressed an affirmative opinion. It was also recommended to the General Convention to consider the utility of delegating the work of the Convention to appropriate standing committees, the latter to take the place of the Executive Committee. And the further opinion was embodied in a resolution that in case such change should not be made, it was better that the Executive Committee should be composed of men usually present at Convention, and representing different views, rather than to attempt to make it represent all portions of the country.

The attention of the Convention will doubtless be called to the fact that, owing to the nonfulfilment of the conditions named in the deed, the title of the parsonage of the Wyoming Society and the ground on which it stands, vests in the General Convention, to be used only in the publication of the theological writings of Swedenborg. The value of the property is supposed to be some $5,500, more or less. It is the wish of the donor, Mrs. Wm. White, that the fund be kept intact, the interest only to be used, and to be known as the "Mrs. Emily S. White" fund.

In connection with this fact, it may be proper to state that the proceeds of the sale of the Chillicothe house of worship are in the hands of trustees, all of whom reside outside the limits of the Ohio Association. It is to be hoped that this fund, according to common usage if not common law, may be saved for the uses for which it was originally raised, and within the limits of the body where it belongs. And it may be right to suggest that in case of a gift of property to a society, the title may be made to revert, in case of the failure of conditions, first to the Association, if it be within an Association, and in case of failure here to the Convention. For it is by the Association that the real work of building up the Church in the hearts and lives of men

is best performed, while the true sphere of the Convention is in that more broadcast work which avails but little without the more interior and spiritual culture which is the true office of the Association.

JOHN GODDARD, *President.*

PENNSYLVANIA ASSOCIATION.

The Ministers of this Association are: Rev. William H. Benade, Presiding Minister, Rev. J. P. Stuart, Rev. N. C. Burnham, Rev. L. H. Tafel, Rev. John Whitehead, and Rev. E. I. Kirk.

SOCIETIES.	PASTOR.	NO. MEMBERS.
Philadelphia	Rev. S. H. Tafel	101
Pittsburgh	Rev. John Whitehead	95
Allentown		35
Lancaster		12
Greenford, O.		30
Darby		7
Utahville and Sanborn		30
Isolated members		20
		330

The Philadelphia and Pittsburgh Societies report increase in membership, and unabated interest in the Church. The Philadelphia Society reports that fourteen of the sons of its members have the benefit and advantage of a thorough New-Church instruction in the School for Boys, added last fall to the Theological School and College of "The Academy of the New Church."

The Allentown Society again has regular services of Divine worship, conducted by a student of the Theological School of the Academy, Mr. E. J. E. Schreck, under authority from the Association. The Presiding Minister of the Association visits the Society quarterly to administer the sacraments.

The Lancaster Society reports a loss of one-third of its members. The Greenford, Sanford, and Darby Societies are in the same condition as last year. The Utahville Society still survives, and was visited by Rev. J. E. Bowers.

Rev. J. E. Bowers has, during the past year, done effective missionary work under authority from the Association.

The Pennsylvania Conference of New-Church Ministers still continues its regular monthly meetings, which are attended by the laity as hearers, and interest in its deliberations has increased since last year.

At the meeting of the Pennsylvania Association, held in Pittsburgh, on the 27th of May, 1882, the following resolutions were unanimously adopted:—

Whereas, A proposition is pending in the General Convention to incorporate the Board of Publications in a manner which would constitute it a self-perpetuating corporation, not responsible to the Convention, nor to any other general body of the Church;

And whereas, It is further proposed to vest in this independent corporation all the property of the Convention now in the possession of its Board of Publications, and to give up to it the control of those uses which the Convention has heretofore performed through its Board; therefore,

Resolved, That in the opinion of this Association, the proposed change would be an abandonment by the Convention of an important function which properly belongs to a general body of the Church, and that no change should be made which will deprive the Convention of the power to hereafter select the members of the Board of Publications, or take from the Board its present character as an agency of the Convention, subject to its direction and control.

Whereas, The subject of membership in the General Convention is one in regard to which some changes have been proposed, and one which should be duly considered by the bodies of the Church; therefore,

Resolved, That as the Convention is organized and constituted as a general body of the Church, having as its constituents, not individual members, but the Ministry, Associations, and Societies not connected with Associations, it seems proper that its active membership should be composed only of regularly ordained ministers of the New Church in good standing, and delegates from Associations and from Societies not connected with Associations. Other persons who receive and acknowledge the doctrines of the New Church should be cordially welcomed to the Convention as visitors, but not be admitted to active membership.

E. J. E. Schreck,
Secretary pro tem.

Wm. H. Benade,
Presiding Minister.

Edenfield, Pa., Society.

Our Church and Sunday-School remain the same since our last report. We were visited last summer by the Rev. L. P. Mercer, who lectured one evening, and baptized five children. Enclosed are ten dollars for the use of the Convention.

Edward Pilling, *Secretary.*

Clifton Heights, June 6th, 1882.

First New Jerusalem Society of San Francisco.

The First New Jerusalem Society of San Francisco reports that worship has been continued every Sabbath, without intermission, during the year. Five new members have been added, since our report to the last Convention, making our present membership one hundred and ten. The pastor has officiated, during the same period, at seventeen baptisms (eleven adults and six children), and at six marriages and six funerals.

While we cannot report large additions to our numbers, or much new awakening to the heavenly doctrines around us, there has been a marked

and gratifying increase of interest within the borders of our own Society, and a manifest awakening desire to render its uses more active, and its foundations more firm. We trust that this spirit may continue, and prove to be the outward sign of increased inward and spiritual life.

JNO. DOUGHTY, *Pastor.*

SAVANNAH SOCIETY.

This Society has, with the exception of vacation during two summer months, continued worship in the Metropolitan Hall,—with an average attendance of twenty.

We have gained two members, and lost one by removal to the spiritual world. Our roll of membership numbers forty-four, twenty of whom reside in the city. There are also a few who are much interested in the doctrines, but are not pronounced enough as yet, to come out and attend our meetings. A great deal of seed has been sown here, and the interest of a good many enlisted. We enjoyed a visit of two weeks, in November, from Rev. W. F. Pendleton, who baptized three children and administered the Holy Sacrament of the Lord's Supper. We are thankful for his ministrations.

There was had an enjoyable Christmas festival for the children, which was fully attended, and performed the use of drawing out the young affections for the Church. We have cherished the idea of a Sunday-school, and during the year, have made efforts to gather the children (about ten) on the Sabbath, after worship. A little has been accomplished; but irregularity in coming, owing to peculiar circumstances, has prevented that success which is so much desired, and which will be striven for hereafter. Our children are yet of tender years, and we will try to instil beautiful teachings with their growth.

The ladies have held weekly meetings for the purpose of doctrinal readings every Wednesday afternoon during the year. The ties which bind together the members have been strengthened by social converse, and there exists a united desire to perform uses.

A few days since, our Society had the gratification of paying the second instalment of $334 on our lot. A year hence, or sooner, and under the operations of the Divine Providence, we hope to possess entirely the beautiful site for a small temple of the New Jerusalem. We need one for the cause here, and think that our progress will then receive a considerable impetus. We are helping ourselves first, and hope thus to be more worthy of what others may do. No action that we are aware of, has been taken on our last year's petition by the Executive Committee, to which it was referred. We desire to own the lot absolutely, and then have our friends assist us with the building. Asssurances of assistance are not wanting on the part of kind friends; and we ask a continuance of their interest, as also of all who wish to see the cause progressive in this quarter. To those few friends who have already given a little, we return most hearty thanks. We send no delegate this year. Please find herein $5 for the uses of Convention.

E. PARSONS, *President.*

REPORTS OF MINISTERS.

Report of Rev. J. R. Hibbard, D.D., Ordaining Minister.

During the past year I have continued to serve as Presiding Minister of the Michigan Association, and since the first of January last, have given the larger part of my time to the work in Detroit (the Detroit Society having leased their temple to the officers of the Association for two years from that time). What the result will be is in the future. A congregation averaging forty or more, and a Sabbath-School of thirty-five to fifty, meets regularly; and those who thus assemble are united, peaceful, and hopeful. There are elements of discontent among some who do not attend, but which, we hope may pass away.

Between the Sabbaths, and taking a Sabbath now and then, I have visited, lectured, and preached, administered the sacraments, etc., in other places. I have visited Sherman, Springdale, Wexford, Bridgeman, Cassopolis, Battle Creek, Marshall, Berlin and Almont Society, Imlay City, and Ypsilanti Society, besides a visit to Pomeroy and Middleport, Ohio, to Deer Creek, Peoria, and Canton, Ill. I have baptized forty-nine, confirmed twenty-eight, administered the Holy Supper eleven times, have married two pairs, and attended four funerals.

Some statistics of the Association will appear in the report of the Secretary.

Respectfully,

J. R. HIBBARD.

Report of Rev. Chauncey Giles, Ordaining Minister.

At the request of the New York Association, I have renewed the license of James White, of Auburn, N. Y. I have also issued a license to A. P. Schack, of Paterson, N. J., and on April 11, I ordained Benjamin Dorrance Palmer, at Riverhead, Long Island, who was at the same time introduced into the pastorate of the Riverhead Society of the New Church.

Report of Rev. Joseph Pettee, Ordaining Minister.

During this year have been regularly employed as Presiding Minister of the Massachusetts Association.

March 26, 1882, ordained Jacob E. Werren, at Abington.

April 6, 1882, ordained Joseph S. David, in the presence of the Massachusetts Association, at the Bowdoin Street Church, Boston.

June 5, 1882, ordained Stephen Wood, of Lost Nation, Iowa, at the Temple in Chicago, Van Buren, east of Wabash.

Oct. 20, 1881, installed Warren Goddard, Jr., as Pastor of the Providence Society.

Dec. 1, 1881, installed Richard Ward as Pastor of the Lancaster Society.

Dec. 4, 1881, installed Willard Hall Hinkley as Pastor of the Brookline Society.

March 26, 1882, installed Jacob E. Werren as Pastor of the Abington Society.

May 17, 1882, renewed the license to preach for one year of John T. Prince of Waltham.

SPECIAL REPORTS.

Report of the Trustees of the "Iungerich Fund."

To the General Convention of the New Jerusalem,
in the United States of America:

The undersigned, three of the Trustees appointed by the late Louis C. Iüngerich, (in and by the Deed of Trust and Supplement, hereto annexed, and made a part of this report,) for the prosecution and continuance of the work, begun by him in his lifetime, of supplying the theological writings of Emanuel Swedenborg to the Protestant clergy and Theological students of America, in pursuance of the directions and provisions of said Deed of Trust and Supplement thereto, make this their eighth report to your body.

And first it becomes their duty to officially inform the General Convention that since their last report, to wit on the twenty-seventh day of February, 1882, Mr. L. C. Iüngerich, the originator of the work carried on by them for the last eight or nine years, and the founder of the trust under which it was done, passed into the spiritual world in the eightieth year of his age. Those who have known Mr. Iüngerich for years, and are aware how great have been his sufferings, will be pleased to learn that his final illness was quite brief, and was not attended by an unusual amount of pain, and that at the end he entered peacefully and quietly into his rest.

Up to the time of his passing away, Mr. Iüngerich had himself personally directed all the more important parts of the work, had aided in every way possible, and had watched its various phases, and read the correspondence growing out of it, with the greatest interest. Indeed, it seemed as if the great joy of his life was to be found in reading the communications received from the grateful recipients of the gift-books, and in noticing the delight they expressed in a knowledge of the truths therein contained, and the help they professed to have received therefrom.

While Mr. Iüngerich lived, and exercised this immediate supervision, and while it was possible for him, by the terms of the Trust Deed which he had executed, to make from time to time such changes as he desired therein, and in the mode and extent of the work to be carried on by the Trustees, it was not deemed necessary or expedient to report to this Convention the provisions of the Trust Deed under which they were acting; but as the Trust is now fixed and determined, and as it will become necessary for the Convention or its Executive Committee to act from time to time in the

appointment of new Trustees in manner as therein provided, there is subjoined to this present report, as a part of the same, full copies of the original Deed of Trust and the Supplement to the same.

The original Trust Deed is dated May 4, 1874, and was made to Julien Shoemaker, Henry Iüngerich, and William McGeorge, Jr., assigning to them, in trust for the purposes therein mentioned, two mortgages, amounting to twenty-five thousand dollars, and fifteen thousand dollars in cash. When this deed was made, Mr. Iüngerich's eldest son, Edward, was living abroad. He having returned to the United States, the Supplement of June 26, 1877, was executed, as well for the purpose of creating him one of the Trustees, as for making some other additions and changes in the original deed.

During the earlier years of the Trust, and when the demand for books was very large, Mr. Iüngerich did not confine himself to the income derived from the fund specially set apart by him, but met all demands that were made, using his private funds when necessary. At that time he also made the most liberal provision by his will, for the proper continuance of the distribution; but shortly previous to his death, it having become pretty definitely ascertained what would be the probable annual demand upon the fund, he altered the provisions of his will, and in lieu of certain large contingent bequests, he gave to the Trustees absolutely the sum of five thousand dollars, to replace an equal amount that had been diverted to another New-Church purpose. By reason of his death occurring within thirty days after the date of the execution of this last will, under the provisions of the law of Pennsylvania, this bequest was null and void. Mrs. Iüngerich, however, with the consent of the heirs, has given the sum of five thousand dollars to the Trustees, in order that the provisions of her husband's will may be carried into effect. The amount of funds now at the disposal of the Trustees, including this last mentioned sum of $5,000, is thirty-four thousand five hundred and nine $\frac{45}{100}$ dollars, the greater part of which is invested in the original mortgages assigned to them by Mr. Iüngerich. The balance (say $9,509.45) is still uninvested.

In regard to the work itself, the Trustees would report that it continues about as formerly. What was said in their last report about the quiet, steady demand for the books, and the way in which the applicants are directed to the offer by other clergymen and students, correctly represents the present condition of affairs. There have been distributed during the year among clergymen and students about one thousand copies of the T. C. R. and a thousand copies of the A. R. During the same time there have been distributed to laymen, under the terms of the special offer mentioned in their last report, about three hundred copies of the T. C. R.; making the total number of copies of T. C. R. distributed since the work began 21,800, of A. R. 15,000, or a sum total of 36,800 volumes in all.

The American New-Church Tract and Publication Society, of which Mr. Iüngerich was, up to the time of his decease, an honored manager and hearty supporter, and which operates through the same agency as the trustees, or more correctly speaking, superintends and manages the details of the actual work of distribution of all the gift-books, has distributed during the same period thirteen hundred copies of "Heaven and Hell,"

and a thousand copies of White's "Smaller Life of Swedenborg;" and this in addition to the publication, sale, and distribution of over 200,000 copies of tracts. The total number of copies of "Heaven and Hell" distributed by the Tract Society to date, is about 19,300, and of the "Life of Swedenborg," about 5,500, making the grand total of 56,100 large volumes of the writings of Swedenborg, and 5,500 copies of his life, distributed by the trustees and Tract Society together, exclusive of the large number of tracts and smaller works of Swedenborg, and other books distributed by the Tract Society in addition to the above.

Mention is made of this work of the Tract Society, because it goes hand in hand with that of the Trustees. Indeed, it would not seem proper or just for the latter, in their first report since the death of Mr. Iüngerich, to omit to make mention and due acknowledgment of the great assistance rendered them by the Tract Society, and their publishers, Messrs. J. B. Lippincott & Co. Without the assistance of the latter, it is doubtful whether either the work of the Trustees or of the Tract Society could have been carried on with any degree of success, and certainly not as economically as it has been done. Not only was the good faith of the offers made to the clergy and others guaranteed by the great financial responsibility and business integrity of this well-known firm, but they have at all times put at disposal their great facilities, and performed an immense amount of clerical work cheerfully and without charge.

The Trustees would further report that, since the death of Mr. Iüngerich, the distribution has gone on the same as formerly, and it is their intention to continue the same, and to pursue the methods inaugurated by him until circumstances shall indicate that some other method is necessary, or will be more useful. In making the distribution to laymen, they especially ask the co-operation of their New-Church brethren in all parts of the country.

As illustrating the results produced by the work, and the nature of the responses now being received, they subjoin the following full extracts from a letter received within a few days by Messrs. J. B. Lippincott & Co. From these it will be seen how much more outspoken their responses are becoming:—

The gift-books that you so promptly upon my application sent me, while at ———, were duly received; and although four months have now passed since their receipt, it is by no means due to indifference that I have not before acknowledged them. When the books came, I first read White's "Life of Swedenborg," to get an idea of the man, of whom I first heard while in college, and against whom, I am sorry to say, my beloved *Alma Mater* prejudiced me by calling him a "*materialistic visionary*," and intimating that it was dangerous to read his writings. After reading the "Life," I read "True Christian Religion" carefully, every word of it. Then read "Heaven and Hell" and "Apocalypse Revealed." As soon as I had finished "True Christian Religion," I wanted to write, expressing to and through you, my feeling of great obligation to the donors, but resolved to wait and read them all, and then re-read and study them carefully, lest I might have formed a too hasty and erroneous opinion of them. Now, however, I wish to say, that after four months of earnest and prayerful study, I can and do accept wholly the doctrines set forth in those

writings, and am fully resolved to join the New-Church openly as soon as I can. * * * I would not close without saying that I am not the only one that that set of precious books you gave me has already benefited. My mother has read them, and is now as thoroughly a New-Church convert as I am; and besides, a Catholic lady who is living with my mother has embraced those blessed truths. And thus may the dear Lord speed the good work is my earnest prayer; while I thank him every day, that through your instrumentality, and that of the New-Church Tract and Publication Society, and the noble departed Iüngerich, to all of whom I owe very many thanks, he has shown me the "Way," and the "true Light."

In conclusion, the Trustees would state, as they have heretofore done, that they are indebted to the Trustees of the Rotch Fund for the use of the plates of the new editions of the "True Christian Religion" and the "Apocalypse Revealed," from which all the gift-books are printed, and they desire to tender to them the most sincere thanks for their hearty co-operation in this work.

All of which is respectfully submitted.

JULIEN SHOEMAKER,
HENRY IUNGERICH,
WM. MCGEORGE, JR. } TRUSTEES.

MAY, 1882.

KNOW ALL MEN BY THESE PRESENTS, That I, *Louis C. Iungerich*, of the city of Philadelphia, have granted, bargained, sold, assigned, transferred, and set over, and hereby do grant, bargain, sell, assign, transfer, and set over to *Julien Shoemaker*, *Henry Iungerich*, and *William McGeorge, Jr.*, their heirs, executors, administrators, and assigns, *fifteen thousand dollars* ($15,000) *in cash, and also the two Indentures of Mortgage*, to wit, *one of them* given and executed by Charles J. Field and James G. Hardie to me, the said Louis C. Iungerich and Charles Smith, dated the twenty-third day of August, A. D. 1856; recorded in Mortgage Book R. D. W. N. 49, p. 130, etc., for the sum of twenty-five thousand dollars (which has since been reduced to the sum of fifteen thousand dollars), and is secured upon premises situate on the north side of Market Street, forty-four feet east of Seventh Street, in the said city of Philadelphia; front on said Market Street twenty-two feet, and in depth one hundred and thirty-two feet, and in said Indenture fully described. And the said Charles Smith, by assignment dated the first day of March, A. D. 1864, recorded in Mortgage Book J. A. H. 125, p. 475, etc., assigned said reduced mortgage debt of fifteen thousand dollars unto me, the said Louis C. Iungerich, in fee. *And the other of them*, given and executed by the said Charles J. Field and James G. Hardie to me, the said Louis C. Iungerich, dated the twenty-second day of May, A. D. 1871, recorded in Mortgage Book J. A. H., No. 123, p. 308, etc., for the sum of ten thousand dollars, with its interest, and secured upon same premises, as by reference unto said Indenture will appear. *Also* the bonds or obligations in the said Indentures of Mortgage recited, and all moneys due thereon, with the warrants of attorney to the

said obligations annexed. Together with all rights, remedies, and incidents thereunto belonging. And all my right, title, interest, property, claim, and demand in and to the same. *To have, hold, receive, and take,* all and singular, the hereditaments and premises hereby granted and assigned or mentioned, and intended so to be, with the appurtenances, unto the said Julien Shoemaker, Henry Iungerich, and William McGeorge, Jr., their heirs, executors, administrators, and assigns, to and for their only proper use, benefit, and behoof forever: subject nevertheless, to the equity of redemption of said Charles J. Field and James G. Hardie, the mortgagors in the said Indenture of Mortgage named, and their heirs and assigns therein. Also the said fifteen thousand dollars in cash.

In trust, nevertheless, for the following uses and purposes, and for no other use or purposes whatsoever; that is to say, *in trust,* —

First. To receive and collect the interest and income arising from said trust funds, and to apply the same, and so much of the principal thereof, from time to time, as shall seem to them expedient, in the manner and for the uses hereinafter particularly specified; and if any of the trust funds hereby transferred shall be paid or mature before the said Trustees should desire to use the principal sum so maturing or being paid off, then in trust to securely invest the same in such manner and upon such securities as the said Trustees or their successors in the trust shall from time to time deem advisable, holding the new securities upon and for the same trusts and uses as are herein declared.

Second. To apply the income arising from said trust funds and such part of the principal, from time to time, as in their discretion shall seem necessary, in the publication or printing and gratuitous distribution of the *theological writings for the New Church given by Emanuel Swedenborg, servant of the Lord Jesus Christ,* among the Protestant clergy of the United States and Canada, including theological students and instructors in theology. It is my express intention hereby to restrict the application of these funds to the circulation of Swedenborg's theological writings alone, which said writings I suggest shall be distributed in the following order of priority: First, "The True Christian Religion"; second, "The Apocalypse Revealed"; third, "The Divine Providence." But this suggestion I do not desire or intend to make absolutely binding upon my said Trustees or their successors in the trust, giving them a full discretion in this matter; also empowering them, whenever they shall deem it desirable so to do, to distribute some other of the theological works of Swedenborg, and in extraordinary cases extending this power to giving a set of the whole of Swedenborg's theological writings to one person or institution. I further direct that, in the circulation of these books, those receiving them shall pay the postage or expressage on the same as a rule, thus indicating, in a measure, those who will be most likely to preserve and use the books if sent; but this direction is not intended to be absolute, and is left to the discretion of said Trustees.

Third. In Trust once a year to make a report of all that said Trustees have done under the provisions of this trust to the "General Convention of the New Jerusalem in the United States of America," if said body shall

so often meet; but if from any cause said Convention shall fail to meet or assemble so often, then to report once a year, as above provided, to the Executive Committee of said General Convention. And the said General Convention of the New Jerusalem in the United States of America, or Executive Committee respectively, is hereby authorized and empowered to demand and enforce such accounts, and to appoint auditing committees to examine the same; but as to the propriety or expediency of the exercise of any discretionary power hereby given, or of the expenditure of any sum or sums of money under the provisions hereof and for the purposes herein named, said Trustees shall in nowise be held accountable or responsible: *Provided always*, and it is hereby further declared, that when and so often as any of said Trustees or of their successors in the trust shall die, go to reside abroad, desire to be discharged from, renounce, decline, or become incapable or unfit to act in said trusts while the same are subsisting (either before or after their or his acceptance of the trusts hereof) then and in every or any such cases and so often as the same shall happen it shall be lawful for the surviving or continuing Trustees or Trustee hereof (whether such surviving Trustees or Trustee shall be willing to act in other respects or not) by any writing or writings under their or his hands or hand, to nominate any person or persons to be Trustee or Trustees hereof in the place of the Trustee or Trustees so dying, going to reside abroad, desiring to be discharged, renouncing, declining, or becoming incapable or unfit to act as aforesaid; said nomination to be made to the General Convention of the New Jerusalem in the United States of America, if such vacancy shall occur not more than six months before the time of the next meeting thereof; and if a greater time than six months shall intervene between the occurring of said vacancy and the next meeting of the Convention as aforesaid, then to the Executive Committee of said Convention; and if said nomination or nominations shall be confirmed by said Convention or Executive Committee as the case may be, then the trust estate remaining shall at once vest in said new Trustee or Trustees so nominated and confirmed, jointly with the other surviving or acting Trustees or Trustee, to and for the same uses and upon the same trusts, and with and subject to the same powers and provisions as are herein declared and contained, of and concerning the same, and that every new Trustee to be from time to time appointed as aforesaid shall thenceforth be competent in all things to act in the execution of the trusts hereof as fully and effectually and with all the same powers and authorities to all purposes whatsoever as if he had been originally appointed a Trustee in the place of the Trustee to whom he shall whether immediately or otherwise succeed. *And Provided also*, that it shall and may be lawful for me, the said Louis C. Iungerich, during the term of my natural life to direct the application of said trust funds, and if I shall deem the same necessary, then by any deed or deeds, writing or writings, to be by me sealed and delivered in the presence of two or more subscribing witnesses to revoke, alter, change, and make void, all and every or any of the uses and trusts hereinbefore appointed and declared concerning said trust estate, and new and other uses and trusts to declare and appoint. *And further provided*, that if I, the said Louis C. Iungerich, should depart this life not having appointed or declared any new

or other uses for said trust funds, and if at any time hereafter the Trustees for the time being, and the said General Convention of the New Jerusalem of the United States of America, or Executive Committee of the said General Convention, as the case may be, shall be of opinion that said uses have failed or become impracticable, then it shall and may be lawful for said Trustees, the said General Convention of the New Jerusalem in the United States of America, or Executive Committee of said General Convention concurring, to appoint new and other uses of a kindred nature for said trust funds. Always provided, however, that this power shall never extend so far as to divert the said trust funds from the circulation of said theological writings of Swedenborg in some form or other, in such a way as to most effectually disseminate the doctrines therein taught. *In witness whereof* I have hereunto set my hand and seal this fourth day of May, Anno Domini 1874.

L. C. IUNGERICH. (Seal)

Sealed and delivered in presence of us, { JOS. N. POPE, GEO. W. THURSTON.

STATE OF PENNSYLVANIA, CITY AND COUNTY OF PHILADELPHIA. } ss.

BE IT REMEMBERED that, on the fourth day of May, A.D. 1874, before me a notary public for the State of Pensylvania residing at Philadelphia, personally appeared Louis C. Iungerich, and in due form of law acknowledged the above and foregoing instrument of writing to be his act and deed, and desired the same might be recorded as such. Witness my hand and official seal the day and year aforesaid.

GEO. W. THURSTON, (Seal)
Notary Public.

Recorded in the office for recording of deeds in and for the City and County of Philadelphia, in Deed Book J. O'D. No. 10, page 231, etc. Witness my hand and seal this tenth day of March, Anno Domini 1882.

(Seal) JAS. K. FLETCHER,
Dep'y Recorder of Deeds.

KNOW ALL MEN BY THESE PRESENTS, That I, *Louis C. Iungerich*, the grantor named in the foregoing Deed of Trust, which is dated the 4th day of May, 1874, in pursuance and exercise of the powers therein reserved, of altering and changing the uses and trusts therein declared, and of appointing and declaring new and other uses and trusts, *do hereby alter and change* the uses and trusts therein declared in the following particulars and manner: I do nominate, constitute, and appoint my son, *Edward C. Iungerich*, an additional Trustee thereunder; and do hereby declare that, instead of the Trustees therein named, the said trust property thereby conveyed, and any and all property that may come into possession of said Trustees, under and in pursuance of the provisions of my last will and testament, which is dated the 21st day of June, A.D. 1877, shall be held by *Julien Shoemaker, Edward C. Iungerich, Henry Iungerich and William*

McGeorge, Jr., upon the trust therein declared as hereby modified and altered; and when and as often as a vacancy shall occur among said Trustees in any of the ways specified in the foregoing Deed of Trust, then I direct that the surviving and continuing Trustees shall nominate three persons to the *General Convention of the New Jerusalem in America*, if such vacancy shall occur not more than six months before the next meeting thereof, and if a greater time than six months shall intervene between the occurrence of said vacancy and the next meeting of the General Convention, as aforesaid, then to the Executive Committee of said General Convention, *which* said persons shall be chosen with particular reference to their business qualifications and aptitude for the work; and inasmuch as the duties of their trust are to be performed with the clergy of the Protestant churches, that the latter may feel in greater freedom, I would suggest and direct that successors to said Trustees be chosen from among the laity of the New Church, rather than from the Clergy. *And I further direct* that no person or persons shall be nominated to the General Convention or Executive Committee, as aforesaid, who shall not receive the vote of a majority of the surviving and acting Trustees as aforesaid; and from the three persons so chosen, the said General Convention or Executive Committee as aforesaid, as the case may be, shall select one person who shall thereupon be and become one of the Trustees under said Deed of Trust, as hereby modified, and the trust estate remaining shall at once vest in said new Trustee, jointly with the other surviving or acting Trustees or Trustee, to and for the same uses, and upon the same trusts, and with and subject to the same powers and provisions as are therein and herein declared and contained of and concerning the same. *And every new Trustee* to be from time to time chosen and elected, as aforesaid, shall thenceforth be competent in all things to act in the execution of the trusts thereof as fully and effectually, and with all the same powers and authorities to all purposes whatsoever, as if he had been originally appointed a Trustee in the place and stead of the Trustee to whom he shall, whether immediately or otherwise, succeed; *provided, however*, that no commissions shall at any time be charged by or paid to said Trustees or any of them, or any of their successors in the trust, for the performance of their duties as Trustees thereunder; for no man shall be chosen to act in this trust who will not gladly and cheerfully contribute his labor without cost for the performance of this use. No other person must be selected. And I further authorize and empower my said Trustees and their successors in the trust that, so long as New-Church Societies do not make provision to supply people who are looking to the Church but who are too poor to buy the books, that they may, in their discretion, supply laymen making application for the same with the "True Christian Religion;" provided, however, that great care be had that such distribution does not become general or too great, so long as the demand for these books by the clergy and theological students continues. The supply of these latter must always be regarded as the paramount use. *And lastly*, I ratify and confirm the foregoing Deed of Trust in all other respects save as herein and hereby modified.

In witness whereof, *I have hereunto set my hand and seal this twenty-sixth day of June, in the year of our Lord one thousand eight hundred and seventy-seven* (1877).

Louis C. Iungerich. (Seal)

Sealed and delivered in presence of us.

Mary I. Matthews.
Sam'l B. Huey.

[Note. — The words "and lastly, I ratify and confirm the foregoing Deed of Trust in all other respects save as herein and hereby modified" written over a partial erasure before signing.]

On this twenty-sixth day of June, A. D. 1877, before me, the undersigned, personally appeared Louis C. Iungerich, and in due form of law acknowledged the within instrument to be his act and deed, and desired the same to be recorded as such. Witness my hand and official seal the day and year aforesaid.

Sam'l B. Huey, (Seal)
Notary Public.

Recorded in the office for recording of deeds in and for the city and county of Philadelphia, in Deed Book J. O'D., No. 10, p. 235, etc.

(Seal) Witness my hand and seal of office this tenth day of March, Anno Domini 1882.

Jas. K. Fletcher,
Deputy Recorder of Deeds.

Report of Committee on Incorporation of Board of Publications.

The Committee on Incorporation of the Board of Publications have hoped that time and better understanding of the situation would secure greater unanimity of opinion in relation to the proposed incorporation before final action should be taken. As there are important legal reasons why the Convention should act upon the transfer of property at a session held in Illinois, the sovereignty which created its legal corporation, it is desirable to present at this time, as clearly as can be briefly done, the general questions involved in the proposed action.

The reasons for desiring to form a corporation to take the place of the present Board, as well as the objections which have been made, rest largely on questions of law, which the Committee are well aware cannot be so presented as to be fully apprehended except by lawyers. If these questions can be so far stated that they may be seen to be important, and to have received due consideration, it is all that can be hoped.

All the lawyers who have served on the successive Committees charged with examination of the proposition to incorporate, and many others who have been consulted, concur in the opinion that the legal status of the present Board is extremely unsatisfactory for an organization to hold property and conduct business. It has not the capacity of succession, and cannot in its own name sue or be sued. Much doubt exists as to the legal

effect of its contracts, who are bound by such contracts, or whether anybody is bound by them. The professional mind and the conservative business mind alike hesitate to make the present Board devisee or legatee for any gift to church uses. However confidently it is asserted that the Board, as now constituted, is an independent Trustee, with power of perpetual succession, even if the proposition could in the end be maintained as a correct statement of law, it is not sufficiently obvious to the common professional mind to have the practical value of sound law. So far as at present affecting confidence on the part of business men, to whom the Church must look to sustain this use, and to their average legal advisers, the position is bad law.

All the lawyers of the successive Committees, and many others, are entirely satisfied, after careful examination, that the suggestion that the transfer of rights and property now in charge of the present Board to a Corporation formed to perform the same service would be a breach of trust is unfounded. Neither the spirit nor letter of the law of trusts is infringed by the proposed action.

No measure of Church work has been considered with greater deliberation, or more fully examined and re-examined, than the proposed incorporation of the Board of Publications; and the Committee recommend that full power be given to the Board to effect such incorporation on the basis of the closest connection and subordination to the Convention that the laws of New York will admit, and to transfer all property in its possession to the corporation thus formed; and that your Committee be discharged.

JUNE, 1882.

ALBERT MASON.
WILLARD H. HINKLEY.

REPORT OF THE SPECIAL COMMITTEE ON THE REPORT OF THE MICHIGAN ASSOCIATION.

The report of the Michigan Association for the year 1881 contains the following observation;—

"Experience, after many years, seems to indicate that our methods and order of New-Church work and organization are too much copied after the pattern and methods of the old Protestant sects, and which, therefore, do not hold the new wine of the New Dispensation, and are constantly found breaking up, as soon as the new wine, or new truth, begins to perform its legitimate work of interior purification. There is, therefore, no greater service the Convention could perform for the New Church than to suggest, by its united wisdom, to the members of the New Church the true doctrines and methods,— as taught in the writings of its divinely-authorized messenger and revelator,— in relation to a true society-life of those professing to be of the New Jerusalem. This question is now more than ever brought boldly into view, by the constantly recurring failures of the order and methods attempted in New-Church Societies and Associations in almost every part of he country. We most respectfully submit this question for the deliberate onsideration of the Convention."

In the work entitled the "New Jerusalem and its Heavenly Doctrine," we have this instruction from the Lord:—

"By Jerusalem is understood the Church with respect to doctrine, inasmuch as at Jerusalem, in the land of Canaan, and in no other place, there were the temple, the altar, the sacrifices, and of consequence all divine worship; wherefore also three festivals were celebrated there every year, to which every male throughout the whole land was commanded to go: this, then, is the reason why by Jerusalem, in its spiritual sense, is signified the Church with respect to worship, or, what is the same thing, with respect to doctrine; for worship is prescribed in doctrine, and is performed according to it.

As to what particularly concerns the following doctrine, that also is from heaven, inasmuch as it is from the spiritual sense of the Word; and the spiritual sense of the Word is the same with the doctrine which is in heaven. For there is a church in heaven as well as on earth; for in heaven there is the Word, and doctrine from the Word; there are temples there, and preaching in them; there are also both ecclesiastical and civil governments there; in short, there is no other difference between the things which are in heaven, and the things which are on earth, except that all things in the heavens are in a more perfect state, inasmuch as all who dwell there are spiritual, and things that are spiritual immensely exceed those that are natural." (6, 7).

This plain and explicit teaching enables your committee to briefly, but clearly, set forth the true principle of the society-life of those professing to be of the Church called the New Jerusalem. In the new heaven, from which the life and worship of the New Church on earth come down, there are temples for worship, and where the truth of the Word is preached. It is to be the same on earth. It is according to the order of heaven, and according to the heavenly doctrine of our Church, that temples of worship should be built, in which the people of all ages, classes, and conditions in life shall assemble to adore the Lord, and hear expounded the true doctrine of the Word. Our Societies are to be organized, and conducted to these ends, and all the society-life and energy are to be put forth for the best accomplishing of these results. All other things are to be subordinated to the support of the worship and preaching. It is important that every one should have a good natural home. It is still more important, in fact of the first importance, that all should have a good spiritual home. When the men and women of the Church see and realize this, and provide for the maintenance of the worship and preaching of the Church first, and for their natural wants and comforts afterwards, there will be, there can be, no difficulty in the continued prosperity and growth of our New-Church Societies in all parts of the country. But if we make the support of the Church in the world of secondary consideration, attending its services if convenient, and we find all the people and the pastor agreeable to us, and in accord with our opinions, but remain at home if all things are not to our mind, or because of some expense and work demanded of us, we may expect our Societies to disintegrate.

Societies often suffer from the death and removal of its members. They suffer more owing to coldness and indifference of those who remain. Every twelve families ought to be able to maintain New-Church worship and preaching. To do this is to practice a high form of charity. "He who pro-

vides for Church," says Swedenborg, "provides for the souls and eternal life of the neighbor." It was the will of the Lord that all the Jews should go to Jerusalem to worship the Lord in the temple. It is the will of the Lord that all of the New Church should worship him on the Sabbath in temples erected for that purpose, and none can be indifferent to this duty and claim to have fulfilled their obligations as members of the New Jerusalem in faith and life.

Your Committee would call the attention of the Convention to the fact that Societies often suffer because of differences between themselves and their pastors, and are left to settle, or fail to settle, their difficulties with no means of help in the way of wise counsel and kind sympathy from their brethren in the Church at large. Societies and ministers are left almost wholly to themselves in making pastoral changes. Ought this to be? Ought a minister to be tried for his conduct or doctrinal teachings wholly by the laity, whereby he is left to the decision of a majority, or the threats of a minority? Ought not the Convention to provide a means in some way by which Societies and ministers in a condition of variance can seek advice from those best calculated to give it? Cannot also something be done to bring Societies needing pastors, and pastors seeking pastorates, together, to their mutual good, whereby, too, our ministerial force would be better known to some one, and could be more constantly and effectively utilized? The Committee unanimously agree that the Convention has a duty and a use very important to perform in this direction, and believe that the time has come when the Convention should perform this duty to the Church in this country.

In order to carry into effect the purport of these suggestions, your Committee would recommend the adoption of the following resolutions:—

I. That this Convention desires to urge upon all Societies and circles of New-Church believers the supreme importance of establishing and diligently maintaining public worship under the ministry of a pastor where practicable; and of subordinating all other uses and considerations appertaining to their society-life and work to this, as their first aim and duty, as an external means for the saving of souls.

II. That the Constitution be so amended as to provide for a Standing Committee of Presiding Ministers, to whom may be referred for counsel and advice, questions and differences arising in Societies, and between a Society and its minister; and which Committee shall also act as a medium of communication, information, and advice in the filling of vacant pastorates.

Signed { Frank Sewall,
A. F. Frost,
Eugene Laible.

Report of the Committee of Lawyers on Bequests and Devises.

The committee appointed in pursuance of the provisions of Min. 136 of the Journal of 1881 "to compile, as far as practicable, the laws of the several States on the subject of devises and bequests for charitable purposes, and the decisions of the higher courts interpreting the same, and base there-

on and report to this body recommendations concerning the best way of making said bequests and devises," respectfully report —

That they have attended to the duties of their appointment as well as the magnitude of the work and the amount of time at their disposal would admit of, and they have prepared quite a full report, which is at the disposal of the Convention: a report which was intended to cover, as far as possible, the whole ground. But from the lack of general help by New-Church lawyers in the several States, the great bulk of the work has been performed by one member of the Committee, who has been compelled to obtain his information from compilations of laws, in some cases not the most recent, and it is desired to verify those portions of the report thus obtained.

The committee are therefore of opinion that it would be more useful to permit them to retain the report above referred to for addition, revision, and correction, and ask leave to submit at this time a partial report, embodying one or two practical suggestions, with leave to make a full report at a subsequent Convention; and

First. They would earnestly recommend that any person or persons intending to make testamentary disposition of his, her or their property, or any portion thereof, in favor of the General Convention or any of its organized agencies, in the prosecution of the various uses of the Church, should consult able counsel and be guided by them. The committee desire to call especial attention to this recommendation, and state as their reason for doing so, that the examination made by them of the very different laws of the several States absolutely demonstrates the utmost necessity for this course.

Second. They also submit at this time the following technical suggestions for the guidance of counsel and others in preparing wills: Unless perfectly certain that the laws of the State where the property is situate permits foreign corporations for charitable purposes to hold real estate, do not make devises of real estate to the Convention or any of its various boards, but on the contrary make a bequest of a given amount of money or other personal property. If there is objection to fixing a specific amount by reason of a fear that the property to be disposed of might not produce the amount named, the difficulty can be avoided by first making the provisions for relatives or others that are intended to be paramount, and the residue can then be left for the purposes intended. But where the property to be disposed of consists in whole or in part of real estate, the will disposing of the same should contain an express direction to the executor to sell and convert the real estate to enable them to pay the legacies. This direction is absolutely necessary in the case of real estate situate in the States of California, Dakota, Delaware, Maryland, Mississippi, New York, Pennsylvania, and probably in other States.

All of which is respectfully submitted.

For the Committee.

Wm. McGeorge, Jr., *Chairman.*

Report of the German Missionary Union of the New Church in America.

The German Missionary Union held its tenth annual meeting in the city of Chicago, on the 10th of June. The officers and Executive Committee of the Union were re-elected, with one exception. The Rev. F. W. Tuerk continues as President of the Union. The Union maintains a large book depository in Philadelphia, 1011 Arch Street, and branch deposits in Berlin (Canada), St. Louis, and Baltimore. The books now in possession of the Union amount, at wholesale prices, to $2,956.73; part of which consists of the works of the Church published in Germany, and another part of our own publications. Among the latter are the new German liturgy, the Sunday-School Song Book, and the work on "Authority in the Church." In the past year, the Union has republished the little work of Rev. A. O. Brickmann, "Am Grabe unser Kinder" ("At the Grave of our Children), which continues to prove itself useful.

The Union is supporting Mr. J. G. Mittnacht in his publication work by purchasing half the edition of the "Apocalypse Explained" in German.

The sale of books in the past year amounted to $578.72; of which a good proportion consisted of our own publications. Several of the larger German societies made collections in the past year for the Missionary Union, and the custom bids fair to become general, thus enlarging the circle of our constituency, and showing an increasing interest in the uses performed by us.

The Union supplies the German missionaries in this country with all the tracts they can use, and this free from all expense. Donations in books and money have also been made to them to the amount of $166.91.

Respectfully submitted.

L. H. Tafel, *Secretary.*

Report of the Board of Directors of the Theological School, to the Corporation.

Transmitted to the Convention by Vote of the Corporation.

In accordance with the requirement of the By-Laws, the Directors submit their Annual Report.

Not all that is desired has yet been accomplished towards putting the provision for support of the school on a permanent footing; but enough has been done to furnish cause for congratulation. Twenty-eight thousand eight hundred dollars ($28,800) has been subscribed to the Endowment Fund; of which fifteen thousand eight hundred and twenty dollars ($15,820) has been paid into the treasury. Advantageous investment on mortgage bearing five per cent. interest, free from taxation, has been secured for fifteen thousand dollars. The remainder is temporarily invested in the New England Trust Company.

For Current Expenses there has been received —

From Treasurer of former Trustees, balance on hand,	$401 31	
" Contributions	2,094 71	
" Income of Sundry Funds	767 60	
Total receipts		$3,263 62

And there has been paid on the same account —

For Taxes and Expenses on Chicago Land	$905 76	
Refunded to Lull Fund	92 62	
" Rent and Care of Rooms	200 00	
" Salaries of Instructors	1,310 00	
" Aid to Students	137 50	
" Printing	66 44	
" Legal Expenses attending Organization	66 75	
		2,779 07
Balance on hand		$484 55

Soon after the last meeting of the Convention, a comunication was received from the Board of Managers in relation to the name of the Corporation, recommending a change of name to meet the views of those who objected in the Convention to the name chosen. As this corporation was formed to be the servant of the Convention in performing one of its uses, it is quite important that the designation by which it is to be known should be satisfactory to that body. A change of name can only be effected by legislative act, and the Directors recommend that they be authorized to make application to the Legislature, in the name of the Corporation, for a change of its name, in any manner that shall have been approved by the Convention prior to such application.

The subject of a location of the school, and the provision of permanent buildings for its accommodation, has been brought to the attention of the Directors. The former residence of Dr. Thomas Worcester at Waltham, where the school had its beginning, and which has many advantages for the permanent home of the school, can be secured at a moderate price. Although this estate would seem to be somewhat in advance of the necessities of the school in its present condition, if on full consideration, it is believed the best place for the efficient conducting of the school, and for its future home, there are considerations which would make it more prudent, as a business measure, than the resources of the school yet in the hands of the Corporation would indicate. There are considerable sums already held in trust, the income of which is to be applied to New-Church theological education, which are reasonably counted as part of the resources of the school in case it should be thus located.

The question of location for the school, and the matters of paramount importance in determining it, are for the Board of Managers rather than for this Corporation; but questions of property and financial ways and means are so largely involved that it must necessarily be considered by both bodies, and the final action taken must be concurrent.

For the Directors, ALBERT MASON, *President.*
EDW'D A. WHISTON, *Secretary.*

BOSTON, June 3, 1882.

Report of the American New-Church Sabbath-School Association.

The Journal of the Convention contains a standing recommendation to the American New-Church Sabbath-School Association, that an annual report of its statistics and other matter of interest be presented to this body. That such reports have not for some years been regularly made is the result of an oversight, rather than of lack of important information which might have been communicated.

For fifteen years the annual meetings of the Association have been held on the day before the meeting of the Convention; but while attracting the direct interest of those in the immediate work of Sabbath-School instruction, have perhaps received and felt less of the fostering care which the General body devoted to Church uses might have extended to it, than a work so important to the continuation and extension of the Church would seem to demand. Not all of our ministers, very few of our delegates, have ever given its work much thought.

At first its meetings were mere conferences, and were perhaps more interesting in their opportunities for free interchange of experience than its more recent meetings, where consideration of the few directly practical questions upon which we could act has prevailed. Among these, the preparation of a Singing-book for the schools will be remembered as the somewhat satisfacfactory work of the Association.

An effort to adopt such uniform series of lessons as would enable all our schools to engage together in one common work, and receive the benefit of comment and instruction from New-Church sources, prepared in a manner to be generally acceptable to all who desired them, has been made from year to year, with a constant regard for and some progress in improvement in method and execution. At first, a single uniform lesson for all, and more recently some attempt at graded instruction, with lesson papers, prepared as carefully and fully as our ability permitted, and distributed by means of such resources as the Association itself could command, were all we could attain. This work, while giving invaluable aid to the weaker and scattered societies, has failed to be satisfactory to the larger schools, and has been much considered, criticised and discussed.

At the present session a more favorable result of our efforts seems within practical reach: one which, while leaving all in freedom to do the work, and adopt the methods most suited to individual or society needs, will bring by degrees the whole mass of accumulated and accessible information and instruction into a form which will place in the hands of all who desire to use it, such material aid to teachers as the Church is at present able to give. A committee of five has been appointed to prepare, and has already made progress in laying out the work of preparing a series of simple graded manuals of Biblical and Doctrinal instruction, in such form as can be readily used in schools of any size, or by families or isolated individuals.

The committee desire to prepare and present in print at the next meeting of the Association four such manuals,—two for infant classes and two for the next intermediate grade. If these prove to meet the general want, they

will hope to see the work continued from year to year, until all the Church has to give in this direction is made full.

The Committee of Preparation consists of Rev. Messrs. Sewall, Ager and Mercer, and Messrs. Hobart and Dewson.

The work of publication would seem to be the appropriate function of the Convention itself, and we would therefore recommend the passage of the following resolution:—

Resolved, That the Convention recommends to the Board of Publication that, if possible to do so, it undertake the publication of such manuals of Sabbath-School instruction as may be prepared and presented to them by the Committee appointed by the American New-Church Sabbath-School Association.

Respectfully submitted, Wm. McGeorge, Jr.,
F. A. Dewson,
Committee to Prepare the Report of the Association.

ADDRESS.

To the General Conference of the New Church in Great Britain.

Dear Brethren,—It is deeply regretted by us that no address was sent from the Convention to the Conference either last year or the year before. But as the circumstances which prevented the performance, on our part, of this pleasant duty are not likely to occur again, it is unnecessary to allude to them further than to express the hope that a correspondence so long continued, with so much satisfaction and benefit, may never from any cause suffer another interruption.

The three years which have passed since our last official communication was forwarded to you, though not especially memorable, have brought their full share of interesting and important events to the Church on this side of the water. In the first place, the hand of death has been unusually busy among us, removing from outward sight several of the oldest and most valued members of the Convention. When I mention the names, in the order of their decease, of Milo G. Williams, Sampson Reed, Abiel Silver, Theophilus Parsons, and Louis C. Iüngerich, you will readily understand that our body has sustained, in a natural sense, no ordinary loss, within the short period referred to. All these men were octogenarians, and had been long conspicuous for their devotion to the cause of the New Church. Of Mr. Iüngerich I need say nothing more than that, during the last nine years of his life, he gave away to clergymen and students more than thirty-five thousand volumes of Swedenborg's works, and that he made provision for the continuation of the same gratuitous distribution after his death. Professor Parsons, Rev. Mr. Silver, and Mr. Reed, were widely known through their writings; and it is pleasant to feel that their influence was by this

means extended beyond our country to your own, where it has been freely and generously recognized. But to us they were far more than the writers of books. They were living men; whose interest in the Convention and frequent presence at its meetings were felt as a constant element of wisdom and strength. This remark is also applicable to Mr. Williams, the first named of the five, who less known perhaps than the others, outside our own body, was there esteemed second to no one as an active, though quiet worker, and a wise counsellor.

The removal of these men, almost the last survivors of a former generation of New Churchmen, betokens no slight change in the state of the Church in this country. It is to be hoped that their successors will walk worthily in their footsteps, treasuring the fruit of their labors, and profiting by the influence of their example. I may properly remark on the fact, that four out of the five were laymen. It is but a matter of course that ministers will give the best of their time and energy to the Church, whose professed servants they are. But when a lawyer, teacher, or merchant shows by his words and deeds that spiritual things hold the highest place in his regard, he manifests an earnestness of purpose and a depth of conviction which entitle him to special honor. Happy is the church, in proportion as she can count such intelligent and devoted laymen among her members!

The mention of these deceased brethren naturally brings to mind similar losses which you have recently sustained. We bear in affectionate remembrance Mr. Thomas Willson, who came as a messenger of the Conference to the Convention in 1879; and we share to the fullest extent your high appreciation of the exalted character and eminent services of the venerable William Bruce.

Our Convention, in 1879, met in the City of New York; in 1880, at Portland, Maine; in 1881, at Washington; and the meeting of the present year is held at Chicago. These places are hundreds of miles apart; and the distances to be travelled by a large proportion of the members in attendance on each meeting are very great. It is probably known to most of you that the Convention is made up chiefly of Associations, or local bodies, comprising the various societies of their respective states or districts. These Associations have charge of all details pertaining to the Church within their own territorial limits, leaving to the central organization matters of common or general interest. They are eleven in number. The largest of them embraces eighteen societies, and the smallest, two.

The three principal uses in which the Convention, as such, is engaged, are the publication of Swedenborg's and other New-Church works, the maintenance of a Theological School, and the support of missionary operations. The active management of each of these enterprises is in the hands of a Board appointed by the Convention. The Board of Publications, having its headquarters in New York City, provides a depot for the sale and distribution of New-Church literature, and also publishes the *New Jerusalem Messenger*. The Theological School is at present carried on in Boston. The Board of Missions has charge of the work of disseminating the heavenly doctrines by preaching, so far as it cannot be adequately attended to by the Associations.

A subject of particular interest with us at the present time is the propriety

of obtaining separate charters or acts of incorporation for these Boards. In fact, so far as the Theological School is concerned, this has already been done by authority of the Convention. The School has been incorporated as an institution by itself, under the laws of the State of Massachusetts, but in such a way as to bind it, to all intents and purposes, as closely as ever to the general body. A similar plan is proposed for the Board of Publications, and will probably be acted upon at the present meeting at Chicago. The supposed advantages are, greater security in the holding of property, and greater efficiency in the administration of affairs. As regards the Board of Missions, for instance, concerning which no definite change is as yet brought forward for consideration, there are some who think that if it were independently organized for the performance of its own particular work, it would appeal more strongly to the sympathy of those who are especially interested in that work, than it now does as only one among many agencies directed by the Convention itself. But there is wide diversity of sentiment on the whole subject; and it is here referred to, not for the sake of expressing an opinion concerning it, but because we make bold to presume that information about any matter which actively engages our attention will possess for you some degree of interest.

There are many other topics to which allusion might properly be made, were it not for the danger of extending this address to an unreasonable length. I cannot, however, forbear to speak of the extreme satisfaction we have felt in welcoming members of your body at our recent meetings,—Messrs. Potts and Willson in 1879, Mr. E. J. Broadfield in 1880, and Mr. Rodgers the present year. Our own visits to the Conference have been so frequent, that we experience a peculiar pleasure in having some of them returned; and we trust that a custom so auspiciously begun will long continue. May the personal friendships which spring from this interchange of courtesies be an earnest of the fraternal feeling which unites our respective organizations,—the two principal bodies of the New Church in the civilized world! And may we all be filled with a spirit of love and wisdom from on high, which shall guide our counsels, and kindle in our hearts an ever-increasing devotion to the great and holy cause in which we are engaged!

I remain, dear brethren, on behalf of the General Convention,

Faithfully yours,

JAMES REED.

COMMUNICATIONS.

FROM THE AMERICAN CONFERENCE OF NEW-CHURCH MINISTERS.

To the General Convention of the New Jerusalem
in the United States of America:

It having come to the knowledge of the Conference of Ministers that there is immediate danger of the cessation of the important work of republishing the Latin originals of Swedenborg's theological writings, for want of sufficient pecuniary means to pay adequately for the editorial labor, in addition

to the expense of publication, we feel it to be our duty respectfully to appeal to you for aid to continue this most necessary and useful undertaking to its completion. Not only do we feel strongly the immediate importance of placing the Latin originals within the reach of all who are qualified to read and study them in the language in which Swedenborg wrote them, and especially within the reach of those whose work and duty it is to teach and preach the doctrines; but we are also impressed with the fact that we have now engaged in the delicate and sometimes difficult labor of editing these writings for publication, one whose thorough competency, good critical judgment, and exact and conscientious fidelity—qualifications rarely so well combined in the same individual—have already won the confidence of the Church; and with the fact that he now feels that he has no longer the physical strength, and in justice to others cannot afford to continue, as he has done, to do this work in addition to and in some degree at the sacrifice of his secular profession, and that he must therefore reluctantly relinquish it, and devote his time and energies to his profession, unless the compensation for it can be increased. The work is already well advanced, and is now in good progress. It may be a long time before another shall arise who is equally competent in all respects, as zealously interested in the work, and in whose labor the Church will have equal confidence. It seems to us an obligation that we should provide adequately for the completion of this important undertaking while it is now so well in hand.

During the past year the "Apocalypsis Revelata" has been published in two volumes, in a most satisfactory manner in every respect. The "Apocalypsis Explicata" is now in the course of publication,—the plates of the first five chapters and of the appended treatises, "De Divino Amore et Divina Sapienta," being ready for the printer, and also the plates of the "Coronis," the "Canones," and the posthumous treatise "De Domino." None of these important works have hitherto been accessible in the original, except to a very few, even of the ministers of the Church; while some of them, the "Coronis" especially, have been almost entirely inaccessible,—but few copies of the last-named are known to exist, and the most of us have never seen it. The completion of so large a work as the "Apocalypsis Explicata" will require a further expenditure of a large amount of editorial labor, and of a considerable sum of money. There will then remain of the works that have never been republished in the original, and which therefore need to be published, because they are difficult of access, the work on "Conjugial Love," "The Four Doctrines," "The New Jerusalem and its Heavenly Doctrine," "The Last Judgment," "The Earths in the Universe," "The Summary Exposition," and several important posthumous treatises.

Hitherto this work of republication has been carried on, in addition to its other work, by the American Swedenborg Printing and Publishing Society out of its own funds, and without any pecuniary aid. But the Society, as we are informed, though desirous of continuing the work, does not feel justified in continuing so large an expenditure for this object much longer; and the work is likely to stop, unless the Convention will undertake to share the burden with them. The most practical and simple method of co-operation would seem to be to increase the sale of the books as they appear. The Conference therefore recommend the adoption of the following resolutions:—

1. *Resolved*, That the General Convention heartily approves of the work undertaken by the American Swedenborg Printing and Publishing Society, and now in progress, of issuing an accurate and handsome edition of the Latin originals of Swedenborg's theological writings not hitherto republished, and recommends to the members of the Church such a subscription for the volumes, as they appear, as will enable the Society to continue the republication.

2. *Resolved*, That until it shall otherwise direct, the Convention subscribe for a sufficient number of copies of each volume thus far published, and of each volume as it issues from the press, at the retail price, to furnish, and that it do present, one copy of each volume to each of the New-Church Theological Schools in the United States and England, one to each of the New-Church public libraries, and one to each of the ministers of the New Church in the United States and Canada, which have not a copy already in possession.

We make this last recommendation because we think the books will thus be placed where they will be most serviceable to the Church; and because they will not be likely, otherwise, to reach the hands of many of its ministers, since they are not well able to purchase them; and for the further reason that, notwithstanding the importance of their republication, yet in the nature of the case, such books will be in little demand; and it is better that so many of them shall thus be put to immediate use, than that they should lie as dead stock upon the shelves, and it will involve no further outlay of capital.

3. We further recommend that the Latin fund, which in 1880 was merged in the general fund, be refunded, with the interest from the date of its reception, November, 1874, and that it be applied to the above purpose.

FROM THE REV. CORYDON MILLARD.

To the General Convention of the New Jerusalem
in the United States of America:

DEAR BRETHREN,—I have the honor to make application to the General Convention of the New Jerusalem in the United States of America, for admission into your respected body as a minister, having been an ordained Elder in the Methodist Episcopal Church.

Very respectfully yours, in Gospel bonds,

CORYDON MILLARD.

FROM THE SOUTHERN NEW-CHURCH MISSIONARY SOCIETY.

To the General Convention of the New Jerusalem
in the United States of America:

We have thought it well to address to your esteemed body a communication informing you of the progress made by this Society engaged in the good work in the South.

With feelings of fraternity and identity of interests, we greet you on the assembling of your Sixty-second Convention, and trust that your endeavors for the Universal Church will always meet with that success, the good effects of which we all share.

Animated with a desire to do all that is possible under the existing circumstances in these parts, where the blessings of the New Jerusalem are just beginning to be experienced, this Society has endeavored, by uniting the scattered receivers in means, endeavors, and confraternity, to achieve a little in a much-loved cause. That little is an offering made to the Church at large; and by doing all that falls to us in the future, we will continue our efforts to "build the walls of Jerusalem."

Thus far there has been developed a tract-distributing power, and which has been used to advantage. As one of the great uses, this work promises much in the future. Tracts in number are sent free to all who send for them, and opportunities are taken advantage of to offer the truths in such form to ministers and others of the old Church. This dissemination of the truths has not been without result, as indeed has come to our notice in several instances, and it helps our isolated receivers who are more or less in the Church.

Through the mediumship of letters, there has been a fraternal interchange, and moral support has gone out through our efforts and activity. The membership does not embrace all of the South; but we have in nearly every State earnest and active members who are devoted to the cause, and are introducing the truths. Thus we are quietly at work, and preparing the way. Many long for the Church, with its external accompaniments, to make its appearance; and this initial movement, with its promises in that direction, is teaching them that the New Church is *alive*, and is stretching out her arms to embrace them. We trust that the great benefits of the ministry will sooner or later reach all. It is one of the prime objects of this Society to employ some of our missionaries to go over this promising field to develop it; and although this has been, thus far, beyond the means of the Society, we hope to make a start in such work next fall, or possibly, this summer.

The thought occurs to us if co-operation may not accomplish a desired end in this regard. May not your Board of Missions unite with us in sending out a missionary, or missionaries, next fall and in time to come? A combination of our resources with what you will give to mission-work in the South, will doubtless prove an effective and useful arrangement. We hope to hear from you on the subject, and wish to assure you that we will be very glad to heartily co-operate with you in any work which may be possible in this portion of the Church territory.

E. O. Hinkley, *President.*

Office, 119 York Street, Savannah, Ga.

COPY OF ACT OF INCORPORATION.

An Act to Incorporate The General Convention of the New Jerusalem in the United States of America.

SECTION 1. *Be it enacted by the people of the State of Illinois, represented in the General Assembly*, that Rev. Thomas Worcester, D.D., of Boston, Mass., Rev. J. R. Hibbard of Chicago, Ill., Rev. T. B. Hayward, of Brookline, Mass., Robert L. Smith, Esq., of Jamaica, L. I., N. Y., J. Young Scammon, Esq., of Chicago, and I. S. Britton, Esq., of Springfield, Ill., Hon. Jno. B. Niles, of La Porte, Ind., Dr. Charles Shepherd, of Grand Rapids, Mich., Rev. Chauncey Giles, of Cincinnati, Ohio, David Snyder, Esq., of Philadelphia, Penn., N. F. Cabell, Esq., of Warminster, Va., Hon. John H. Wilkins, and Sampson Reed, of Boston, Mass., Oliver Gerrish, of Portland, and Henry B. Hoskins, of Gardiner, Me., their associates and successors, be, and they are hereby constituted a body corporate, under the name of "The General Convention of the New Jerusalem in the United States of America;" under which name they shall have perpetual succession with power to receive, take by gift, purchase, devise, or otherwise, property and estate, real, personal or mixed, for educational or religious purposes, and to hold, lease, and sell or convey the same at pleasure.

SECT. 2. The business affairs of said Convention shall be managed and controlled by its Executive Committee (or General Council), subject to the direction of the Convention when in session. Said Committee (or Council) shall be chosen or appointed, from time to time, in such manner as the Constitution of such Convention may direct, and shall be governed by the Constitution of such Convention, and act in conformity to its votes. Said Committee (or Council) may create such offices, and appoint such officers, as they may see fit, and remove the same at pleasure; and may manage its business affairs in such manner as a majority of said Committee (or Council) may determine, subject to the control of the Convention.

SECT. 3. Said Convention may sue and be sued, plead and be impleaded, prosecute and defend in all courts and places, in its corporate name, by attorney or otherwise. All deeds, conveyances, or leases of the property held by said Convention, for the purpose of leasing or conveying such property, shall be made under the hands of the President and Recording Secretary, and under such seal as said Executive Committee (or General Council) may adopt; but all such deeds must be approved by a majority of said Committee (or Council).

SECT. 4. All gifts, devises, or bequests made to said Convention, shall be used for educational or religious purposes; or the proceeds thereof, if sold, or disposed of, shall be so applied.

SECT. 5. Nothing in this act contained shall be so construed as to interfere with the right of said Convention to alter, amend or abolish its Constitution, or to form a new one, whenever it shall see fit to do so.

APPROVED, January 29, 1861.

FORM OF A LEGACY.

"I GIVE to the 'General Convention of the New Jerusalem in the United States of America,' a body corporate, incorporated under the laws of the State of Illinois, the sum of ——— dollars for educational or religious purposes."

[Where the gift is to be applied to some particular use, the intention of the testator should be distinctly stated, and the use specified.]

FORM OF A DEVISE OF LAND.

"I GIVE and devise to [here name the Trustees], in trust for the 'General Convention of the New Jerusalem in the United States of America,' a body corporate, incorporated under the laws of the State of Illinois [here describe the property], for such uses and purposes as the said Convention may, by vote, choose to apply the same. And the said Trustees are empowered to sell, lease, mortgage, or otherwise dispose of the same at any time, and to invest and reinvest the proceeds for the use of the said Convention."

[Where the testator desires to have the income only of the property devised, used, or where the income or proceeds of the property is to be applied to some particular use, the intention of the testator should be distinctly stated, as well as the use intended.]

CONSTITUTION

OF

"THE GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA."

PREAMBLE.

THE members of the General Convention of the New Church in America receive and acknowledge the Heavenly Doctrines of the New Jerusalem, as revealed in the theological writings of Emanuel Swedenborg; the three essentials of which are laid down in the work on the "Divine Providence," No. 259, and are as follows: —

"There are three essentials of the Church, —

"1. The acknowledgment of the Lord's Divinity.

"2. The acknowledgment of the holiness of the Word.

"3. The life which is called charity."

And they unite together for the purpose of promoting the establishment and extension of the Lord's Kingdom on the earth, by learning and performing those uses which appropriately belong to a general body of the Church; and for their organization and guidance they adopt the following

CONSTITUTION.

Of the Name and Meetings.

SECTION 1. — This body shall be called "The General Convention of the New Jerusalem in the United States of America," and it shall meet annually, or otherwise, at such times and places as may be determined by the Convention itself, or by its Executive Committee.

Of Membership.

SECT. 2. — The General Convention shall be composed of Associations, and other collective bodies of the Church, and members by election. All associated bodies of the Church, which are not now connected with this Convention, or authorized to be represented therein, may be admitted members thereof, upon application, by vote of the Convention.

SECT. 3. — All ministers belonging to the Associations and other collective bodies of the Church in connection with this body, shall be members of the General Convention.

SECT. 4. — Every Association or other collective body of the Church belonging to this Convention, shall be entitled to one delegate for every twenty members. A Society, or other collective body belonging to the Convention, not connected with or represented in an Association or larger Society, and having less than twenty members, shall be entitled to one

delegate. But a Society represented in an Association or other collective body, shall be entitled to no separate representation.

SECT. 5.—At all meetings of the Convention, the representative or representatives of any Association, Society, or other collective body of the Church, shall be entitled to cast the whole vote to which its ministers and delegates might be entitled if it were fully represented in the Convention. Upon the demand of any member, made before the voting begins, the vote shall be taken in accordance with the provisions of this section; and in such case, when any delegation is not full, the majority of the delegation present and voting shall determine and cast the vote of the Association, less the actual minority present, and such minority may vote separately; provided that if a delegation be equally divided, the vote to which its association is entitled shall be equally divided also; and provided further, that if the delegations are otherwise instructed by their respective Associations as to the manner of casting their vote, they may be governed by such instructions.

SECT. 6.—Ministers and other individuals who acknowledge the three essentials of the Church as declared in the Preamble to this Constitution, and who are so situated that they cannot be members of, or conveniently act with, an Association, Society, or other collective body belonging to the Convention, may, upon giving their assent to its Constitution, be elected members by vote of the Convention.

SECT. 7.—Applications by an Association, other collective body of the Church, or an individual for membership in this Convention may be made to the Committee on Credentials, who shall at once refer all such applications to the Executive Committee, or such applications may be made directly to the Executive Committee.

Of the Organization.

SECT. 8.—The officers of the Convention shall be a President, a Vice-President, two Secretaries, a Treasurer, a Committee on Ecclesiastical Affairs, and an Executive Committee. The Committee on Ecclesiastical Affairs shall consist of all the ministers of the Convention, of whom twelve shall constitute a quorum; the Chairman of the Committee to be chosen annually from the number of General Pastors of Associations belonging to the Convention. The Executive Committee shall consist of the President, Vice-President, Secretaries, and Treasurer of the Convention, together with ten other persons, to be chosen at large from the members of the Convention. These officers shall be elected annually by ballot, and shall hold their offices until the close of the next regular meeting of the Convention after their election, but vacancies may be filled by the Executive Committee.

SECT. 9.—The President shall preside at the meetings of the Convention, and perform such other duties as are implied by the name of his office, or may be required of him by the Constitution or Convention. The Vice-President shall preside in the absence of the President, or when requested by him.

SECT. 10.—The Secretaries shall keep and preserve a record of the doings of the Convention in a book suitable for that purpose, in which they shall record the entire proceedings of the Convention, including all motions,

whether decided in the affirmative or negative; and this report shall be signed by the President and themselves at the end of every session. They shall preserve all important documents coming before the Convention, and all other documents, at least until the next regular meeting of the Convention, together with one hundred complete sets of the printed Journals for the use of the Convention.

SECT. 11.—The Treasurer shall receive all contributions and donations to the funds of the Convention; and hold the same, subject to the control of the Convention or its Executive Committee.

SECT. 12.—The Executive Committee shall have a general superintendence of the affairs of the Convention in the interim of its meetings; and it shall be their duty to take all such measures as they may deem orderly and necessary, not inconsistent with the provisions of this Constitution, to disseminate the doctrines of the New Church, and promote its general good. They may appoint messengers from the Convention to any other associated body of the Church; may authorize the payment of money from the treasury, upon the order of the President, countersigned by the Secretaries; or of the President or Secretaries, countersigned by any other member of the Executive Committee; and said Committee shall be the Finance Committee of the Convention.

SECT. 13.—Meetings of the Executive Committee may be called by the President, Secretaries, or any three members thereof, upon giving thirty days' notice by letter, the time to be computed from the mailing of the letter; and at all meetings of said Committee, seven shall constitute a quorum. No appropriation of a larger sum of money than two hundred dollars shall be made by said Committee, unless a majority of the members thereof assent thereto; and no portion of the principal of the Rice Fund shall be appropriated by the Committee; nor shall any appropriation be made by said Committee at any time, beyond the amount in the treasury available for the purposes of the appropriation; but the Committee or Treasurer may accept loans of money, on the condition that it may be hereafter refunded from the assets of the Convention; for the payment of which neither the members of the Convention nor the Rice Fund shall be held responsible.

SECT. 14.—The Committee on Ecclesiastical Affairs shall be charged with all matters pertaining to the office and duty of ministers, except so far as the same is otherwise provided for in this Constitution, or shall be ordered by the Convention; they shall have power to act in all such matters, with the concurrence of the Convention or the Executive Committee; and they shall annually revise the List of Ministers, and report to the Convention what changes or additions ought to be made therein.

SECT. 15.—All Officers and Standing Committees shall report in writing to the Convention at each session; and the Committee on Ecclesiastical Affairs, and the Executive Committee, shall report all their doings to the Convention.

Students and Candidates for the Ministry.

SECT. 16.—A member of the New Church pursuing in a Theological School of the New Church, or under the instruction of a Pastor, a prepara-

tory course of study, may, on presenting to the Presiding Minister of an Association, or of the General Convention, the recommendation of the Principal of such school, or of such Pastor, become a candidate for the Ministry, and be authorized as such by the Presiding Minister to lead in worship, to teach the doctrines of the Church, to lecture, and to officiate at funerals, such authorization to be renewed annually so long as continued; and all such services shall be performed under the supervision of such Presiding Minister or Principal, or a Pastor appointed for the purpose; and the provisions of this clause may also apply by vote of an Association to others than candidates for the Ministry.

The Priesthood or Ministry.

SECT. 17.—A member of the Church who has been a candidate for a suitable term, may, with the sanction of an Association, be ordained into the Ministry, with such powers as the Association shall prescribe.

SECT. 18.—A Minister who has been invited by a Society to become its Pastor, may, on presentation of the proper credentials to the Presiding Minister, be installed into the pastoral office, with power, if not previously conferred, to administer the Sacraments of Baptism and the Holy Supper, and to consecrate marriages.

SECT. 19.—A Pastor, after a suitable term in the pastoral office, may, by request of an Association, and with the sanction of the General Convention, be invested with the office of General Pastor, with power to authorize candidates, ordain Ministers, and preside over a general body of the Church, while acting as Presiding Minister of any Association, or of the General Convention; provided, that the adoption of these rules shall not affect the status of existing Ministers, and that those who have been consecrated as Ordaining Ministers shall be classed as General Pastors.

SECT. 20.—Whenever any ordained person shall call in question any of the doctrines of the New Church contained in the Theological Writings of Emanuel Swedenborg, or when his conduct or practices shall be such as are manifestly injurious to the Church, or when his life shall evidently be not conformable to the Divine Commandments, he may be suspended from the exercise of his functions as such Minister, by the authority of the Association or other General Body of the Church, within whose bounds he may be laboring or residing, until the next meeting of the Convention; but he shall have the right of appeal to the next General Convention; and the Executive Committee of the Convention, with the concurrence of the Committee on Ecclesiastical Affairs, may remove such suspension, until his case shall be acted upon by the General Convention. The Executive Committee of the Convention may, for like cause, suspend any Minister not within the bounds of an Association or other General Body of the Church in connection with this Convention. And whenever, in the opinion of the Chairman of the Committee on Ecclesiastical Affairs of this Convention, or the General Pastor or President of an Association, or other General Body of the Church, the circumstances of the case require that such Minister should suspend his functions before there is time or opportunity to lay the case before such Executive Committee or Association, or other General Body of the Church, such General Pastor or President shall notify such Minister not to further

exercise the office of Minister, until the matter can be brought before the tribunal herein authorized to suspend. The Convention may for like cause suspend any Minister.

SECT. 21.—No change shall be made in the Constitution of this Convention without being first referred to the Executive, or some other appropriate Committee.

BY-LAWS OF THE GENERAL CONVENTION.

SECT. 1.—The meetings of the Convention shall be opened by the reading of the Word, and prayer, every morning.

SECT. 2.—The Sacrament of the Lord's Supper shall be administered on the Sabbath included in the session of the Convention.

SECT. 3.—A Committee on Credentials, to consist of three persons, shall be appointed at the opening of each annual meeting of the Convention, to examine the credentials of the delegates, and make up the Roll of the Convention; said Committee to sit during the whole of that meeting, and to add to and correct the Roll, as may be proper.

SECT. 4.—All receivers of the doctrines of the New Church, who are or may be in attendance at any session of the Convention, are invited to take seats in the meeting and inscribe their names and residences in a register to be kept for that purpose, at each meeting of the Convention; and such registry shall entitle them to participate in its deliberations.

This By-Law shall be read by the Secretary immediately after the opening of each annual session of the Convention.

SECT. 5.—Immediately after the appointment of the Committee on Credentials, Reports and Communications shall be read in the following order:—

1. Annual Report of the President.
2. " " Secretaries.
3. " " Treasurer.
4. " " Executive Committee.
5. " " Board of Publications.
6. " " Treasurer of the Theological School Fund.
7. " " Trustees " Building Fund.
8. " " " " Rice Legacy.
9. " " " " Rotch Legacy.
10. " " Committee on Ecclesiastical Affairs.
11. " " Board of Missions.
12. " " Board of Managers of the Theological School.
13. " " Committee on Foreign Correspondence.
14. " " Committee on the Publication of Swedenborg's MSS.
15. Reports of Associations in alphabetical order.
16. " Societies.
17. " Ordaining Ministers.

18. Special Reports.
19. Unfinished Business.
20. New Business.

When any report called for is not ready, its reading shall be postponed until all other regular Reports have been read in their order. This rule shall not apply to the Report of the Executive Committee, which may be presented in print as soon as prepared.

No debate shall be allowed on any of the above Reports until all of them have been read; but a motion to refer, or to adopt a recommendation, without debate, shall be in order.

The above Order of Business may be suspended at any time by a two-thirds vote.

SECT. 6.—The rules and regulations which obtain in deliberative assemblies generally are adopted by the Convention until otherwise ordered.

SECT. 7.—No member shall speak more than five minutes at one time, nor more than twice upon any subject, without the consent or leave of the Convention.

SECT. 8.—When a Report is presented, it shall be regarded as received, unless objected to. If objected to, the question of its reception shall be taken. But its acceptance expresses no approval of its contents.

SECT. 9.—The *yeas* and *nays* shall be taken, whenever they are called for by one-fifth of the persons voting.

SECT. 10.—When the Convention has voted to admit an Association or a Society of the New Church to membership in the Convention, the President shall announce the names of its delegates, and invite them to come forward. He shall then inform them of the vote of the Convention, by which the Association or Society to which they belong was admitted to membership; after which, all the members of the Convention rising, he shall, in behalf of the Convention, give the delegates the right hand of fellowship, and welcome them to all the privileges which are enjoyed by delegates from similar Associations and Societies.

SECT. 11.—The President shall present an Annual Report or Message, setting forth the condition and wants of the Convention; and shall deliver an address before it, on some day of each session, upon some of its more important interests.

SECT. 12.—The President shall annually address the English Conference, or appoint some person to do so in his stead.

SECT. 13.—All addresses ordered by the Convention to go forth in its name, shall first be submitted to the Convention for adoption.

SECT. 14.—The Executive Committee and the Board of Publications shall make their General Reports to the Convention, in print, as early as the second day of its annual session, embracing all subjects intended to be brought before that body for its action.

SECT. 15.—It shall be the duty of the Secretaries to attend at the opening of each session of the Convention, and to bring with them the Book of Records, the Journals of the Convention, and such papers as may be in their possession relating to unfinished or other business likely to come before the Convention; and the Treasurer is authorized to audit their accounts for travelling expenses, and to pay the same.

SECT. 16.—The two Secretaries of the Convention shall constitute a Committee on the Journal, whose duty it shall be to procure the publication of the Journal entire as recorded, unless otherwise ordered by the Convention; and such reports or other documents received by the Convention, not ordered to be printed by the Convention, as they may deem useful; with such number of copies for distribution as the Committee shall judge necessary. They shall condense and tabulate all reports and documents which are entitled to a place in the Journal, as far as is consistent with giving the substance of the proceedings; they shall revise annually the List of Societies appended to the Journal; and prepare each year, from the statistics of the several Associations, or other collective bodies of the Church, a table of the representatives to which the Associations respectively are entitled. For the expenses of printing the Journal, the Committee may draw on the Treasurer for any unappropriated funds in his hands.

SECT. 17.—The Secretaries shall, under the direction of the President, distribute to the Ministers, Societies, and Associations belonging to this Convention, the Minutes of the English Conference, and other documents sent to this Convention for distribution, as soon as received.

SECT. 18.—The Treasurer shall furnish annually for the Journal a statement of the Legacies made to this Convention.

SECT. 19.—All Committees shall be nominated by the President of the Convention, unless otherwise ordered by the Convention, or provided in the Constitution.

SECT. 20.—The Vice-President is to appoint the Standing Committees in the President's absence.

SECT. 21.—The President and Vice-President are authorized to fill vacancies on any Committee, or to appoint any Committees that may have been overlooked, and to send their names to the Secretaries for publication in the Journal.

SECT. 22.—There shall be a Standing Committee of Foreign Correspondence, whose duty it shall be to establish and maintain a correspondence with public bodies and individuals of the New Church in other countries; to receive and answer communications from receivers of the Doctrines, who may address them from abroad on matters relating to the Church; to attend to such matters as may from time to time be referred to them by the Convention; to extend the hand of charity, in the way of counsel, aid, and protection, to any properly recommended receivers who may present themselves from abroad; and to give suitable introductions to receivers going abroad. They shall also take measures for causing their existence as a permanent Board, and their personal addresses to be made known to the members of the New Church in foreign countries.

SECT. 23.—A Committee of three persons shall be appointed, annually, to prepare, on behalf of the Convention, for the next meeting thereof, and it shall be the duty of such Committee, under the direction of the President, to cause to be prepared and printed a programme for the Convention.

SECT. 24.—A Board of twelve Managers shall be appointed by the Convention, to which Board shall be intrusted the care and conduct of the Theological School. When the Board is elected, the members shall divide themselves into three classes by lot, numbered *one, two, three;* the first of

which will serve one year, the second two years, and the third three years; and thereafter four members shall be elected annually, to serve three years. These twelve Managers shall elect the President of the Theological School, who shall thereupon become, *ex-officio*, a member of the Board.

SECT. 25. — The General Pastors or Presiding Ministers of the Associations belonging to this Convention shall constitute a General Board of Managers of Missionary Work, to be called the Board of Missions. The duty of this Board shall be to provide and put in operation such plans as they may deem best for the support of the work in the several districts, and in the whole field outside the districts; and four shall constitute a quorum.

SECT. 26. — When a Minister is ordained by authority of the Convention, he shall be considered a Minister and Member of the Convention, and subject to its jurisdiction, until his connection therewith shall be severed by voluntary act on his part, or by the authority of the Convention. Every Minister ordained by authority of the Convention, and not connected with an Association, shall report his official acts to the Convention annually. Whenever such Minister, so ordained, shall neglect to make a report to the Convention as aforesaid, he shall be notified of such neglect by the Secretaries. After notification and failure to report for three years, his name may be stricken from the Roll of Ministers, after the fact has been certified by the Secretaries to the Convention. In case a Minister shall desire to be reinstated after his name has been stricken from the Roll, he shall make application to the Convention, which shall be referred to the Committee on Ecclesiastical Affairs, which shall report thereon to the Convention.

SECT. 27. — Whenever any person who has been elected a member of the Convention shall become united with an Association, or other collective Body of the Church, which is connected with this Convention, his name shall be omitted from the list of those who are members by election.

SECT. 28. — All communications addressed to the Convention during the interim between its sessions shall be sent to the President or Secretaries.

SECT. 29. — The Constitution shall be reprinted with each Journal.

STANDING RECOMMENDATIONS.

To Associations, etc.

1. Each Association or other collective Body of the Church is requested to report annually a list of its Ministers.

2. The Convention recommends to the several Associations composing this body that, as far as they are able, they sustain their General Pastor or Presiding Minister in the general work of the Church in their Associations; and when one Association is unable to support a General Pastor, entirely or in part, that adjoining Associations unite in the support of a General Pastor. (Journal of 1875, Minute 66.)

3. Associations are recommended to make such specific rules, under the general rules for the regulation of the ministry, as they may consider necessary or desirable.

To Isolated Societies.

4. To establish a Sabbath-School, and to give it watchful care, in which the truths of the Church shall be distinctly taught.

5. To adopt as rules of discipline, or laws of charity, what is taught by the Lord in MATT. v. 23, 24, and xviii. 15–17.

6. To establish free libraries of the theological works of Swedenborg for loan to all who are interested.

To Ministers.

7. If not connected with any Association, to report to the Convention at each session, stating where they are employed, and for what portion of the time.

8. To keep a record of the names, ages, residence, etc., of all persons baptized by them.

To the Standing Committee of the American New-Church Sabbath-School Association.

9. To report annually to the Convention such statistics and such action by the Association as may be of general interest.

THE GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA.

THE General Convention is composed of the following Associations, Societies, and individual members:—

THE CANADA ASSOCIATION.

Societies.— Berlin, Wellesley, Strathroy, Montreal, and Toronto.

THE ILLINOIS ASSOCIATION.

Societies,— Chicago, Batavia, Peoria, Canton, Henry, Pike County, Quincy, Chicago (German), Wilmington, Mount Carroll, Iowa (German), Homer, Lenox, Iowa, (German), Janesville, Wis., Jefferson, Wis.

THE MAINE ASSOCIATION.

Societies.— Portland, Bath, Gardiner, Bangor, and Fryeburg.

THE MARYLAND ASSOCIATION.

Societies.— Wilmington, Del., Baltimore First German, Washington, D. C., Warminister, Va., Abingdon, Va., and individual members of the Baltimore Society.

THE MASSACHUSETTS ASSOCIATION.

Societies.— Boston, Bridgewater, Abington, Brockton, East Bridgewater, Yarmouth, Pawtucket, Foxborough and Mansfield, Fall River, Springfield, Brookline, Salem, Providence, R. I., Newtonville, Waltham, Boston Highlands, Lancaster, and Contoocook, N. H.

THE MICHIGAN ASSOCIATION.

Societies.— Detroit, Almont, and Ypsilanti.

THE MINNESOTA ASSOCIATION.

Societies.— Minneapolis and St. Paul.

THE MISSOURI ASSOCIATION.

Societies.— St. Louis, St. Louis German, Jefferson City, Wellsville.

THE NEW YORK ASSOCIATION.

This Association embraces societies and receivers in the States of New York, New Jersey, and Connecticut. *Societies.*— New York, Brooklyn, Hoboken, Paterson, Riverhead, Baiting Hollow, Orange, N. J., Mount Vernon, Newark, N. J., New York German, Jersey City, Vineland, N. J., Williamsburg, N. Y., and Mystic, Conn.

THE OHIO ASSOCIATION.

Societies.— Cincinnati, Urbana, East Rockport, Glendale Parish, Pomeroy and Middleport, Newark, Cleveland Parish and Wyoming, O., Richmond and Indianapolis, Ind.

THE PENNSYLVANIA ASSOCIATION.

Societies.— Pittsburg 1st, Pittsburg German, Philadelphia Advent, Lancaster, Allentown, Greenford, O., Utahville and Sanborn.

SOCIETIES.

Edenfield, Pa.	admitted	1866
Milwaukee, Wis.	"	1867
San Francisco, Cal.	"	1870
San Francisco, Cal., First Society	"	1875
Denver, Colorado, Society	"	1879
Savannah, Ga.	"	1881

MEMBERS BY ELECTION.

Julien Shoemaker, Philadelphia,	admitted	1870
William McGeorge, Jr., Philadelphia,	"	1878
Richard A. Lewis, Philadelphia,	"	1881
E. Burgess Warren, Philadelphia,	"	1881

MINISTERS OF THE GENERAL CONVENTION.

GENERAL PASTORS.

Samuel Fuller Dike, D.D., Bath, Me., ordained June 7, 1840. Ordained Oct. 10, 1841; consecrated June 13, 1847.

John Randolph Hibbard, D.D., 104 Ledyard St., Detroit, ordained June 7, 1839. Ordained May 29, 1842; consecrated June 13, 1847.

Chauncey Giles. 3502 Hamilton St, Philadelphia, Penn., ordained May, 1850. Ordained May 29, 1853; consecrated June 14, 1863.

Frederick William Türk, Berlin, Ontario, Canada, ordained June 14, 1857; consecrated June 12, 1864.

William H. Benade, 110 Friedlander St., Philadelphia, Pa., ordained June 7, 1846. Ordained June, 1847; consecrated June 8, 1873.

Joseph Pettee, Abington, Mass., ordained July 25, 1858; consecrated July 26, 1874.

PASTORS AND MINISTERS.

* Warren Goddard, Brockton, Mass. . . .	ordained	Sept. 19, 1839
* Nathan Clark Burnham, Lancaster, Pa. . .	"	May 29, 1840
* George Field, 15 Selden St., Detroit, Mich. .	"	May 28, 1843
* Sabin Hough, 881 Quincy St., Brooklyn, N.Y. .	"	May 24, 1847
Jabez Fox, 320 Indiana Ave., Washington, D.C. .	"	June 16, 1849
William B. Hayden, 12 Water St., Portland, Me. .	"	June 13, 1851
* Samuel H. Worcester, Bridgewater, Mass. .	"	Aug. 28, 1851
† John P. Perry, New Ipswich, N.H. . . .	"	May 9, 1855
Arthur O. Brickman, 281 E. Fayette St., Baltimore, Md.	"	Aug. 30, 1855
* John Henry Ragatz, St. Joseph, Mich. . .	"	May 31, 1857
Edmund A. Beaman, Cincinnati, O. . . .	"	April 5, 1858
Gerhard Bussman, Lenox, Iowa	"	Oct. 9, 1859
James Reed, 45 Pinckney St., Boston, Mass. . .	"	April 1, 1860
T. O. Paine, LL.D., Elmwood, East Bridgewater, Mass.	"	April 5, 1860
John Worcester, Newtonville, Mass. . . .	"	April 5, 1860
Charles A. Dunham, Winthrop, Mass. . . .	"	April 5, 1860
† Joshua Trowbridge Eaton, Shrewsbury, Mass. .	"	June 13, 1860
* George Nelson Smith, Northport, Mich. . .	"	June 24, 1860
† James E. Mills, Quincy, Cal.	"	Aug. 19, 1860
Adolph J. Bartels, Hannibal, Monroe Co., O. .	"	Sept. 16, 1860
John Curtis Ager, 296 Carlton Ave., Brooklyn, N.Y.	"	Sept. 16, 1860
† John Isaac Herrick, Mauston, Wis. . . .	"	Oct. 7, 1860
George F. Stearns, East Rockport, O. . . .	"	Oct. 10, 1861
C. Louis Carriere, 1212 Madison St., St. Louis, Mo.	"	May 4, 1862
Edw. Craig Mitchell, 169 Western Ave., St. Paul, Minn.	"	Nov. 27, 1862
Edwin Gould, 192 Mountain St., Montreal, Can. .	"	Dec. 14, 1862
Frank Sewall, Urbana, O.	"	Aug. 23, 1863

† Theodore Edson, Lockland, O. . . . . ordained Nov. 29, 1863
* Charles Hardon, Contoocook, N.H. . . . " Dec., 1864
* Samuel M. Warren, Hillside, Roxbury, Mass. . " June 24, 1865
Willard Hall Hinkley, Brookline, Mass. . . . " Oct. 29, 1865
† John W. Lever, Frankford, Philadelphia, Pa. . " Jan. 29, 1866
John Goddard, Price Hill, Cincinnati, O. . . " Feb. 4, 1866
Charles H. Mann, Orange, N. J. . . . . " Oct. 9, 1867
* John W. Hunt, 630 W. Lombard St., Baltimore, Md. " Oct. 27, 1867
Joseph Worcester, 234 Sutter St., San Francisco, Cal. " Nov. 3, 1867
Rudolph L. Tafel, 149 Tufnell Park Road, London, N. England . . . . . " April 12, 1868
John Doughty, 1508 Leavenworth St., San Francisco, Cal. " April 12, 1868
* Calvin Day Noble, Riverside, San Bernardino Co., Cal. " Nov. 1, 1868
Theodore F. Wright, Bridgewater, Mass. . . " April 8, 1869
William H. Mayhew, Yarmouthport, Mass. . . " April 8, 1869
* Gustave Reiche, Boonville, Mo. . . . . " May 16, 1869
Leonard G. Jordan, San Francisco, Cal. . . " June 6, 1869
Louis H. Tafel, 104 Friedlander St., Philadelphia, Pa. " Oct. 3, 1869
Samuel S. Seward, 225 East Thirty-Second St. N. Y. " Oct. 15, 1869
Berry Edmiston, Riverside, Cal. . . . . " May 1, 1870
Adams Peabody, Larned, Kan. . . . . " May 15, 1870
Cyrus Scammon, La Porte, Ind., ... " Oct. 16, 1870
* Edward P. Walton, 20 Cooper Union, New York " Oct. 30, 1870
William M. Goodner, Larned, Kan. . . . . " Feb. 19, 1871
† George W. Chase, Columbus, Ga. . . . . " Sept. 10, 1871
Stephen Jepson, Riverpoint, R. I. . . . . " Aug. 18, 1872
Lewis P. Mercer, Van Buren, East of Wabash Ave., Chicago, Ill. . . . . " Sept. 29, 1872
† Francis H. Hemperley, Philadelphia, Pa. . . " Oct. 17, 1872
* E. R. Tuller, Vineland, N. J. . . . . " Dec. 10, 1872
John Jacob Lehnen, Norway, Iowa, . . . " May 11, 1873
John E. Bowers, 36 Homewood Ave., Toronto, Can. " May 11, 1873
William F. Pendleton, 24 Artesian Ave., Chicago, Ill., " Sept. 3, 1873
Albinus F. Frost, 1042 First Ave., Cleveland, O. . " Oct. 16, 1873
† W. D. Hastings, Janesville, Wis. . . . . " Oct., 1873
Warren Goddard, Jr., 77 Mawney St., Providence, R. I. " April 2, 1874
* Horace W. Wright, Abington, Mass. . . . " Oct. 15, 1874
Joseph A. Lamb, Mystic, Conn. . . . . " Oct. 24, 1874
Oliver Dyer, Mt. Vernon, N. Y. . . . . " May 28, 1876
Peter Joseph Faber, 2424 No. 11th St., St. Louis, Mo. " June 11, 1876
Henry E. Goddard, Brockton, Mass. . . . " Sept. 24, 1876
Richard de Charms, 333 Larimer St., Denver, Col. " Jan. 21, 1877
Richard Ward, Lancaster, Mass. . . . . " April 13, 1877
James M. Shepherd, Ruby, St. Clair Co., Mich. . " June 3, 1877
* H. C. Vetterling, 1919 Calumet Ave., Chicago, Ill. " June 10, 1877
John Westall, Fall River, Mass. . . . . " Oct. 11, 1877
Jacob Kimm, Wellsville, Mo. . . . . " Oct. 23, 1877
D. H. Rains, Nashville, Tenn, ... " Feb. 3, 1878
James Power Smith, McMinnville, Tenn. . . . " March 6, 1878

James B. Parmelee, Wilmington, Del.	ordained	June 2, 1878
Julian K. Smyth, Jr., Roxbury, Boston, Mass.	"	Jan. 5, 1879
Fedor Goerwitz, Stuttgart, Ger.	"	June 1, 1879
* William A. L. Campbell, 158 Ave. I, West, Galveston, Tex.	"	June 22, 1879
Orson L. Barler, 479 Belden Ave., Chicago, Ill.	"	Nov. 1, 1879
D. Vincent Bowen, Pawtucket, R. I.	"	April 8, 1880
Adolph Roeder, Pleasantville, N. J.	"	April 25, 1880
Edward C. Bostock, 357 W. Monroe St., Chicago, Ill.	"	June 6, 1880
John Whitehead, Penn Ave., East End, Pittsburg, Pa.	"	June 6, 1880
Howard C. Dunham, Topeka, Kansas	"	Aug. 29, 1880
Eugene Laible, Ypsilanti, Mich.	"	Oct. 17, 1880
Thomas A. King, Baltimore, Md.	"	March 27, 1881
Ellis J. Kirk, Charleston, W. Va.	"	May 17, 1881
Jacob E. Werren, Abington, Mass.	"	March 26, 1882
Joseph S. David, Salem, Mass.	"	April 6, 1882
Benj. D. Palmer, Riverhead, L. I., N. Y.	"	April 11, 1882
Stephen Wood, Lost Nation, Iowa	"	June 5, 1882

AUTHORIZED BY LICENSE.

† John M. Hibbard, Chauncey P. O., Athens Co., O.	licensed	May 28, 1843
Benjamin Worcester, Waltham, Mass.	"	Oct. 7, 1857
* Philip B. Cabell, Urbana, O.	"	April 18, 1868
Tobias A. Plantz, Pomeroy, O.	"	Dec. 21, 1870
* Thomas B. King, Stephensville, Texas	"	May 27, 1871
Charles Cottell, Wilmington, Ill.	"	Oct. 24, 1874
* John T. Prince, Waltham, Mass.	"	April 29, 1878
James White, Auburn, N. Y.	"	April 13, 1881
Albert P. Schack, 63 Auburn St. Paterson, N. J.	"	Jan. 1, 1882

* Not constantly officiating. † Not officiating.

OFFICERS AND COMMITTEES FOR 1882-83.

PRESIDENT—REV. CHAUNCEY GILES, 3502 *Hamilton St., Philadelphia, Pa.*

VICE-PRESIDENT—HON. T. A. PLANTZ, *Pomeroy, Ohio.*

SECRETARIES— { REV. WILLARD H. HINKLEY, *Brookline, Mass.*
REV. S. S. SEWARD, 225 *East 32d Street, New York.*

TREASURER—MR. JOHN L. JEWETT, *Irving National Bank, New York.*

Executive Committee.

The President, Vice-President, Secretaries, and Treasurer, *ex-officio.*
Rev. Chauncey Giles, *Chairman.*
Rev. W. H. Hinkley, *Secretary.*

Rev. James Reed and F. A. Dewson, of Massachusetts; Dr. R. C. Moffat, of New York; Rev. F. W. Türk, of Canada; W. N. Hobart, of Ohio; Alfred Matthias and Julien Shoemaker, of Pennsylvania; Rev. Jabez Fox, of Washington, D. C.; Hervey Lightner, of Illinois; and Rev. J. R. Hibbard, of Michigan.

Committee on Ecclesiastical Affairs.

Rev. Joseph Pettee, *Chairman.*
Rev. Theodore F. Wright, *Secretary.*

This Committee consists of all the ministers belonging to the Convention, of whom twelve constitute a *quorum.* (See Minute 66, Journal of 1875.)

Board of Missions.

Established in 1875; consisting of Presiding Ministers of Associations.

Rev. Joseph Pettee, of the Massachusetts Association, *Chairman.* (New-Church Rooms, 169 Tremont Street, Boston, Mass.)

Rev. W. H. Hinkley, of the Massachusetts Association, *Secretary and Treasurer.*

Rev. Samuel F. Dike, D.D.,	Maine Association.	
Rev. Adams Peabody,	Missouri "	
Rev. J. R. Hibbard, D.D.,	Michigan "	
Rev. John C. Ager,	New York "	
Rev. F. W. Türk,	Canada "	
Rev. J. B. Parmelee,	Maryland "	(Wilmington, Del.)
Rev. E. C. Mitchell,	Minnesota "	
Rev. W. H. Benade,	Pennsylvania "	
Rev. John Goddard,	Ohio "	
Rev. Cyrus Scammon,	Illinois "	

New-Church Board of Publications.

(Established in 1871. See Journal, Minutes 73, 74.)

R. M. Pulsifer, of Boston, Mass., *Chairman.*
H. W. Guernsey, of New York, *Secretary.*
Mordaunt Bodine, of New York, *Treasurer.*

TERM EXPIRES 1883.	TERM EXPIRES 1884.	TERM EXPIRES 1885.
H. W. Guernsey,	D. L. Webster,	Rev. W. B. Hayden,
James M. Hill,	G. W. Colton,	C. H. Allen,
Richard A. Lewis,	Dr. A. E. Small,	Mordaunt Bodine.
R. M. Pulsifer.	H. C. Spencer.	F. J. Worcester.

Board of Managers of the Theological School.

Rev. S. F. Dike, D.D., *Chairman.*

TERM EXPIRES 1883.	TERM EXPIRES 1884.	TERM EXPIRES 1885.
Rev. J. C. Ager,	Rev. S. S. Seward,	Rev. Chauncey Giles.
Rev. Frank Sewall,	Rev. S. F. Dike, D.D.,	Rev. J. R. Hibbard, D.D.,
Rev. James Reed,	Rev. W. B. Hayden,	Wm. McGeorge, Jr.,
Francis Phelps.	William N. Hobart.	George Ropes.

Trustees of the Building Fund.

William McGeorge, Jr., Philadelphia, *Chairman.*
George Ropes, Boston, *Secretary and Treasurer.*

TERM EXPIRES 1883.	TERM EXPIRES 1884.	TERM EXPIRES 1885.
George Ropes,	J. Shoemaker,	Rev. W. H. Hinkley,
Nathan Hobart.	William McGeorge, Jr.	Job Barnard.

Trustee of the Rice Legacy.

David L. Webster.

Advisory Committee.—Rev. Joseph Pettee, F. A. Dewson.

(To be used for publication and gratuitous distribution of the works of Swedenborg, the surplus to be divided between the Board of Publications and the Board of Managers of the Theological School. See Journal, 1878, Minute 52.)

Trustees of the Rotch Legacy.

Peleg W. Chandler, Francis A. Dewson.

Appointed by the Testator. (See Journal of 1864, page 51: to be used for the benefit of the General Convention, but not under its control. See Journal of 1866, pages 49 and 110.)

Committee on Foreign Correspondence.

Rev. Frank Sewall, Rev. S. M. Warren,
Rev. L. H. Tafel, Rev. J. E. Werren.

Committee on the Publication of Swedenborg's Manuscripts.

Rev. W. H. Benade, Rev. S. M. Warren,
Rev. S. H. Worcester. Rev. J. C. Ager.

Committee on the Revision of the Constitution and By-Laws.

Rev. F. W. Tuerk, Canada. Rev. J. C. Ager, New York.
Rev. L. P. Mercer, Illinois. Rev. John Goddard, Ohio.
C. C. Bonney, " S. S. Carpenter, "
Rev. Jabez Fox, Maryland. Rev. W. H. Benade, Pennsylvania.
Rev. James Reed, Massachusetts, John Pitcairn, "
Albert Mason, " Wm. McGeorge, Jr., "
F. A. Dewson, " Rev. S. F. Dike, D.D., Maine.
Rev. J. R. Hibbard, D.D., Michigan. Rev. E. C. Mitchell, Minnesota.
Rev. Gustave Reiche, Missouri.

To Audit the Treasurer's Accounts.

G. Woolworth Colton, L. S. Burnham.

MATTERS REFERRED TO COMMITTEES.

Executive Committee.

1. Appointment of Committee of Seven to incorporate the Board of Publication, and members of the new Board when incorporated. (Mins. 117–131, 136.)
2. The turning over of the property now in the hands of the Board of Publications to the new Board if properly incorporated. (Min. 135.)
3. Time of meeting of next Convention. (Min. 154.)

Committee on Ecclesiastical Affairs.

1. Communication from Rev. Corydon Millard. (Min. 106).
2. The Relation between Associations. (Min. 114.)
3. Translation of the Word. (Journal, 1877, Mins. 47–49.)
4. The Report of the Special Committee in the case of the Rev. S. Beswick. (Journal, 1880, Min. 27.)

Board of Publications.

1. Co-operation with the American Swedenborg Printing and Publishing Society, in the publication of Swedenborg's works in Latin. (Journal of 1878, Min. 108.)
2. The improvement of the *Messenger* and more adequate compensation of its editor. (Journal, 1881, Mins. 47 and 165.)
3. The publication of Sunday-School Manuals, if prepared. (Journal, 1882, Min. 92).
4. The refunding of the Latin Fund. (Min. 108.)
5. The transfer of property to new Board of Publication, if incorporated. (Min. 135.)

Board of Missions.

1. Letter of Rev. W. M. Goodner. (Min. 27.)
2. Communication of the Southern New-Church Missionary Society. (Mins. 28 and 86.)
3. Appropriations to Foreign Missions. (Mins. 148–152.)

Committee on the Revision of the Constitution and By-Laws.

1. Standing Committee of Presiding Ministers. (Min. 84.)
2. The new rules on the order of the Ministry. (Min. 145.)

(See also Report of the Executive Committee, 1882.)

DIRECTORY

OF PLACES CONTAINING SOCIETIES, WITH THEIR MINISTERS OR LEADERS.

(Corrections and additions to this list are desired, and may be sent to the Secretaries. See By-Laws, Sect. 16.)

CALIFORNIA.

San Francisco, Rev. John Doughty.
San Francisco, Rev. J. Worcester.

CONNECTICUT.

Mystic, Rev. Joseph A. Lamb.

DELAWARE.

Wilmington, Rev. J. B. Parmelee.

DISTRICT OF COLUMBIA.

Washington City, Rev. Jabez Fox.

GEORGIA.

Savannah, Dr. E. Parsons.

ILLINOIS.

Batavia, Joseph Barton.
Canton,———
Chicago, Rev. W. F. Pendleton.
Chicago, Rev. L. P. Mercer.
Chicago, German, Charles Wieser.
Henry, Marshall Co.,———
Murphysboro', Dr. G. E. Zimmerman.
Pana, L. Mautz.
Peoria, Hervey Lightner.
Pittsfield, Pike Co., Dr. A. F. Spencer.
Wilmington, Will Co., Alexander Cowan, Charles Luther.

INDIANA.

Indianapolis, Marion Co., W. D. Bates.
Laporte, Laporte Co., Rev. Cyrus Scammon.
Richmond, Wayne Co., Dr. O. P. Baer.

IOWA.

Flint River, Des Moines Co.,———
Norway, Rev. J. J. Lehnen.
Lennox, Iowa Co., Rev. Gerhard Bussman.
Viele, Lee Co., Henry Graeber.
Lost Nation, Clinton Co., Rev. Stephen Wood.
Ely Station, Linn Co., William Upmeier.

KANSAS.

Larned, Rev. Adams Peabody.
Topeka, Rev. H. C. Dunham.

KENTUCKY.

Louisville, Biderman Du Pont.

LOUISIANA.

New Orleans,———

MAINE.

Bangor, Isaac S. Whitman.
Bath, Rev. Samuel F. Dike, D.D.
Gardiner, W. B. Perkins.
Portland, Oliver Gerrish.
Fryeburg, Rev. B. N. Stone.

MARYLAND.

Baltimore, Rev. Thos. A. King.
Baltimore (German),———

MASSACHUSETTS.

Abington, Rev. Joseph Pettee, Rev. H. W. Wright, Rev. J. E. Werren.
Boston, Rev. James Reed.
Boston Highlands, Rev. J. K. Smyth.
Bridgewater, Rev. Theo. F. Wright.
Brockton, Rev. Henry E. Goddard.
Brookline, Rev. Willard H. Hinkley.
East Bridgewater, Rev. T. O. Paine.
Fall River, Rev. John Westall.
Foxboro', S. Payson Hodges.
Lancaster, Rev. Richard Ward.
Lawrence, H. F. Mills.
Lowell,———
Mansfield, E. J. Fisher.

Newtonville, Rev. John Worcester.
Salem, Rev. Joseph S. David.
Springfield, Nathan Foster.
Taunton, Dr. J. Thompson.
Waltham, Benjamin Worcester.
Yarmouthport, Rev. W. H. Mayhew.

MICHIGAN.

Detroit, Rev. J. R. Hibbard.
Grand Ledge, Eaton Co., Irving Guilford.
Grand Rapids, Kent Co., Dr. C. Shepard.
Ruby, St. Clair Co., Rev. James M. Shepherd.
Ypsilanti, Rev. Eugene Laible.

MINNESOTA.

Minneapolis, ———
St. Paul, Rev. E. C. Mitchell.

MISSOURI.

Booneville, Rev. Gustave Reiche.
St. Louis, Dr. Albert Merrill.
St. Louis (German), Rev. C. L. Carriere, Rev. P. J. Faber.
Wellsville, Rev. Jacob Kimm.

NEW HAMPSHIRE.

Contoocook, ———

NEW JERSEY.

Hoboken, E. Ferret.
Newark, Rev. C. H. Mann, George W. Smith.
Orange, Rev. Charles H. Mann.
Paterson, A. P. Schack.
Vineland, Rev. E. R. Tuller.

NEW YORK.

Baiting Hollow, L. I., N. D. Hutchinson.
Brooklyn, Rev. John C. Ager.
Buffalo, George Meacham.
Mount Vernon, Rev. Oliver Dyer.
New York City, Rev. S. S. Seward.
New York City, German Society, John Czerney.
Riverhead, Rev. B. D. Palmer.

OHIO.

Bowling Green, J. R. Rudolph.
Cincinnati, Rev. John Goddard.
Cleveland, Rev. A. F. Frost.
Glendale, C. H. Allen.
Haskins, Wood Co., D. D. Ames.
Kyger, Gallia Co., Asa Bradbury.
Newark, Licking Co., A. J. Baldwin.
Pomeroy, Meigs Co., Hon. T. A. Plantz.
East Rockport, Rev. Geo. F. Stearns.
Round Bottom, Monroe Co., Rev. A. J. Bartels.
Urbana, Champaign Co., Rev. F. Sewall.
Wyoming, R. H. Andrews.

PENNSYLVANIA.

Allentown, ———
Edenfield, Kellyville, Edward Pilling.
Lancaster, Rev. N. C. Burnham.
Soc. of the Advent, Philadelphia, Rev. L. H. Tafel.
Philadelphia First Society, Rev. Chauncey Giles.
Philadelphia Frankford Society, ——
Pittsburgh, Rev. John Whitehead.
Upper Darby, George F. Burnley.

RHODE ISLAND.

Pawtucket, Rev. D. V. Bowen.
Providence, Rev. Warren Goddard, Jr.

TEXAS.

Galveston, Dr. W. M. Mercer.

VIRGINIA.

Abingdon, Washington Co., ———
Warminster, Willow Bank P. O., N. F. Cabell.

WISCONSIN.

Janesville, Rock Co., ———
Lancaster, Grant Co., ———
Milwaukee, E. R. Persons.

CANADA.

Berlin, Waterloo Co., Rev. F. W. Türk.
Montreal, Rev. Edwin Gould.
Strathroy, ———
Toronto, ———

SOCIETIES IN ENGLAND AND SCOTLAND.

In this list, the first name is that of the place where the society is located; the second designates the situation of its place of worship; the third is the name of its minister, or some member, generally with the residence annexed.

Accrington, Abbey Street, Rev. G. H. Smith, 58 Stanley Street.
Alloa, Scotland, Mr. E. M. Pulsford, Kellie Place.
Ashton-under-Lyne, Katherine Street, off Margaret Street, Mr. J. Brelsford, Audenshaw, near Manchester.
Bath, Henry Street, Rev. Thomas Child, 8 Dafford's Buildings, Bath.
Besses, near Manchester, Charles Street, Rev. Isaiah Tansley, Derby Street, Prestwick, near Manchester.
Birmingham, Wretham Road, Rev. R. R. Rodgers, the Hawthorns, Hall Road, Handsworth, Birmingham.
Blackburn, Anvil Street, St. John's, Rev. Henry Cameron, Hope Terrace, Duke's Brow.
Bolton, Higher Bridge Street, Rev. Thomas Mackereth, High Bank, Belmont Road, Bolton.
Bradford, Drewton Street, Rev. J. R. Rendell, 37 Carlisle Terrace, Manningham.
Brightlingsea, Queen Street, Rev. Joseph Deans, Deans Street.
Bristol, Terrell Street, Mr. F. N. Moore, 36 Pictou Street.
Bury, Walmersley Road, Mr. F. Rothwell, 10 Oxford Street.
Clayton-le-Moores, near Accrington, Arthur Street, Rev. T. K. Peyton, Hygiene Place, Clayton-le-Moores.
Dalton, near Huddersfield, Grove Place, Rev. E. Whitehead, Grove Place, Dalton Road, Huddersfield.
Derby, Babington Lane, Rev. Joseph Ashbey, 21 Crompton Street.
Edinburgh, 6 Infirmary Street, Mr. W. A. Presland, 16 West Newington Place.
Embsay, near Skipton, Centenary Place, Rev. Edward Jones, South View Terrace.
Failsworth, near Manchester, Croft Street, Mr. Jacob Rydings, 24 Wicken Tree Lane.
Glasgow, 61 Cathedral Street, Rev. J. F. Potts, B.A., 5 Eildon Villas, Mount Florida, Glasgow.
Haslingden, Blackburn Road, Mr. Robert Isherwood, Duckworth, Clough.
Heywood, Church Street, Rev. R. Storry, 72 Manchester Road.
Horncastle, Church Road, Mr. William Hall.
Hull, Spring Bank, Rev. J. R. Boyle, Cottingham, near Hull.
Ipswich, High Street, Mr. J. Harrison, 1 Clyde Terrace, Foxhall Road.
Keighley, King Street, Mr. Alfred Bottomley, 5 Henry Street.
Kearsley, Manchester Road, Rev. Peter Ramage, Stoneclough, near Manchester.

Leeds, Albion Walk, Albion Street, Mr. J. Landrick, 78 Fenton Street.
Liverpool, Bedford Street North, Mr. R. J. Tilson, 53 Corrington Street.
London (1), Argyle Square, King's Cross, Rev. John Presland, 25 Rochester Square, Camden Road, N. W.
London (2), Dalston, Mr. S. B. Dicks, 129 Queen's Road, Dalston, E.
London (3), Flodden Road, Camberwell New Road, Rev. W. C. Barlow, 2A Roslyn Avenue, Denmark Street, Camberwell, S. E.
London (4), Camden Road, Rev. R. L. Tafel, 149 Tufnell Park Road, Holloway, N.
London (5), Warwick Street, Mr. J. Rhodes, 13 Seymour Street, St. John's Road, Deptford, S. E.
London (6), Devonshire Street, Islington, N., Rev. W. O'Mant.
London (7), The Mall, Kensington, Rev. Jonathan Bayley, D.D., 22 Stanley Gardens, Kensington Park Road, W.
Longton, Anchor School, Wharf Street, Mr. G. T. Platt, Dawson's Lane, Normacot.
Lowestoft, Arnold Street, Rev. J. Elstob, 1 Argyle Place.
Manchester, Peter Street, Rev. C. H. Wilkins, 35 Claremont Road, Alexandra Park, Moss Side.
Melbourne, Derby Road, Mr. C. Fairweather, Mount Pleasant.
Middleton, Wood Street, Rev. William Westall, Polefield, Blackley, near Manchester.
Newcastle-on-Tyne, 5 Campbell Street, Mr. H. M'Logan, 5 Campbell Street.
Newcastle-on-Tyne, 23 Nun Street, Rev. W. Ray, 53 Cromwell Street.
Northampton, Exchange Buildings Parade, Rev. Mark Rowse, 3 Cobden Cottages, High Street.
Nottingham, Blue Coat Street.
Oldham, Rochdale Road, Mr. George Wilson, 136 Shaw Road.
Oswaldtwistle, Warren Lane, Mr. A. Leyland, 30 Pitt Street.
Paisley, 12 George Street, Mr. G. L. Allbutt, 9½ Stevenson Street.
Preston, Avenham Road, Rev. John Martin, 22 Chaddock Street, Chapelfield.
Radcliffe, Stand Lane, near Radcliffe, Rev. J. Boys.
Ramsbottom, Ramsbottom Lane, Rev. Samuel Pilkington, Oak Bank.
Rhodes, Manchester Old Road, Mr. R. Clarkson, 20 Clarkson Street.
Salford, Bolton Street, Rev. J. Christien.
Salisbury, Antelope Square, Mr. M. Newman, care Mr. Vincent, Fisherton Street.
Sheffield, 128 Hanover Street, Mr. A. Wynn, Crescent Road, Sharrow.
Snodland, High Street, Rev. J. J. Woodford, The Rookery Farm, Birling, Maidstone.
Southport, Duke Street, Mr. Robert Iddow, 38 London Street.
St. Heliers, Jersey, Victoria Street, Mr. J. F. Buss, 64 New Street.
Wigan, Warrington Lane, Mr. Richard, Middlehurst, 200 Dorning Street.
Worsley, Old Lane, Mr. Herbert Hoar, Beech View, Swinton, near Manchester.
York, St. Saviour's Court, Mr. Wm. Jubb, 8 and 9 Micklegate.

LIST OF PLACES ON THE CONTINENT OF EUROPE.

GERMANY.

Berlin, Prussia, A. Schmidt, Potsdam Str. Königl, botan Garten.
Flensburg, Schleswig, H. N. Thielsen.
Frankfort on the Main, 5 Taunus Strasse, J. G. Mittnacht (President German N. C. Society). Depot and Publication of New-Church Writings.
Goerlitz, Silesia, Julius Winderlich.
Lohr, Bavaria, Professor William Pfirsch.
Monethen, Ostpreussen, Rev. Adam Schiweck.
Reutlingen, Gustav Werner, Dr. Otto Hahn.

AUSTRIA.

Brünn, Moravia, Henry Nussbaum.
Vienna, Wiedner Hauptstrasse 49, Anton Neumayer, Chairman N. C. Society.

HUNGARY.

Budapesth, No. 42, Deutsche Gasse, Francis Krupka, leader.

SWITZERLAND.

Herisau, near St. Gallen, Jacob Eggman.
Zurich Oberstrasse, Lady von Struve.
Wadenswyl, near Zurich { Mrs. Bauman, drug store. / Mrs. Pestalozzy.
Zurich, Oberstrasse, Rev. Solomon Bauman.
Berne, M. Poschon, Schauplatzgasse 233.

FRANCE.

Bourg (Ain) Edmond Chevrier.
Paris, New-Church Library and place of meeting (for the present), 19 rue du Sommerard.
" M. Berteaux, 12 rue du Chemin Vert.
" Mme. Humann, 9 rue Moisson-Desroche, Parc des Princes, Boulogne, près Paris.
" Dr. Bon, 24 rue du Pont-Neuf.
" Dr. Poirson, rue des Grands Augustines.
" Mme. Hanau, 67 Avenue Josephine.
" Mlle. Broussais, 182 rue St. Honoré.
Troyes, Aube. Mme. Keller, Faubourg.
St. Jacques, 75 Route de Paris, Bâle.
St. Amand, Mme. Le Boys des Guays.

NORWAY.

Christiania, P. O. Boyesen.
Lillehammer, Capt. C. Boyesen.

SWEDEN.

Stockholm, Rev. A. T. Boyesen.
Göteborg, Johan Hjelmqvist.
Christianstad, Carl Schneider.
Uddevalla, Köster.
Karlskrona, Doctor H. Carlson.
Linkoping, Magister Sundblad.
Tarna, C. Anderson.
Upsala, G. Gyllensvärd.
Foglavik, F. Schade.
Floda, C. Rooswall.
Oscarshamn, K. Nordensköld.
Tahlun, S. Olsen.
Sala, Mrs. Aaberg.

DENMARK.

Copenhagen, W. Winslow.
Aalborg, Jörgen Weedfald.
Fredericksborg, Col. Dav. v. d. Recke.

ITALY.

Rome, Arthur Strutt, Esq., Via della Croce.
Florence, Rev. A. E. Ford, Prof. Loreto Scocia.
Milan, Mr. R. C. Gallico, 11 Piázza San Sepulchro.
Turin, C. Pugno, Capitano in retiro.
Turin, C. Borghese.
Varazze, near Genoa, G. Gnocchi.
Bari, D. Ambrosio, President of the Italian New-Church Association.
Partinico, Sicily, N. Poma Cangemi, City Librarian.
Partinico, Sicily, J. Pardo.

AUSTRALIA.

Melbourne, Rev. J. J. Thornton, Albert Street.
" W. E. Adcock, Palmerston House, Drummond Street.
Adelaide, Rev. E. G. Day, Luton Cottage, Brown Street.
Sydney, Dr. John Le Gay Brereton, The Domain.
West Maitland, N. S. W., A. B. Walker, Elgin Street.
Newcastle, N. S. W., Charles M'Intyre, Cook's Hill.
Moama, N. S. W., Mr. Gordon, Inspector of Customs.
Geelong, Henry Speed, Solicitor, Market Square.

George Bay, Tasmania, Fred. Bowen, St. Helens.
Brisbane, Queensland, Mr. John Garsden.
Auckland, New Zealand, James Batty, Ponsonby Road.
Canterbury, New Zealand, James Anderson, Peterborough Street.
Dunedin, New Zealand, John Abbey, Glen Post Office.

OTHER PARTS OF THE WORLD.

Trinidad, West Indies, Mr. Joseph St. Aigue, Port of Spain, Secretary.
Graaf Reinet, South Africa, William H. Raboul.
Port Louis, Mauritius.